The Christian East

THE E.C.U. DECLARATION

IT would be difficult to conceive a more psychological moment than the present in which to open negotiations for union with the Eastern-Orthodox. Everything is propitious. Canterbury has never had a quarrel with Constantinople. Before 1914 the relations of the two Churches were most cordial. In the past five years they have become very close. The War Alliance with Great Britain has created a favourable disposition towards the English Church among the mass of Greeks, Russians, Serbs, and Roumans. Personal contact has produced friendships and even spiritual intimacies between the rulers as well as between the rank and file of the two Churches. The hearts of the Orthodox nations have been won by the practical sympathy and support of the Anglican clergy and laity, and especially by the generous and fearless courage with which, in the simple name of humanity, the Archbishop of Canterbury, as spokesman of all the Anglican Churches, has again and again stepped forward splendidly and effectively to stand between the Christian remnant of Asia Minor and Kemalist cruelty, or to stem the brutal Bolshevik persecution of the Russian clergy. Moreover, apart from the mutual attraction of the two Churches, the quasi-political attack upon Eastern-Orthodoxy, now said to be developed all along the line by Roman propaganda, gives them a strong impulse of common interest towards each other. The present aims of that propaganda are not directed towards individual proselytism. In the first instance they are the destruction of the solidarity of the Eastern-Orthodox nations, and in the second the persuasion or compulsion of local congregations, and even of autocephalous Churches, to become Uniate—a conversion which involves no immediate change in religious atmosphere, but only the acceptance of papal overlordship. Great and devoted as is the stubborn fidelity of the Eastern-Orthodox to their Church, it would be idle to contend that the chaos and disintegration which follow from the break-up of the Tsardom, the bitter Bolshevik determination to use every weapon at hand for the destruction of the Russian Church, the merciless Kemalist resolve to extirpate the Christians of Asia Minor, the suicidal internecine quarrel among the Greeks and many other phenomena, do not furnish this Uniate policy with a favourable field and with abundant, if strange and contrasted, instruments.

Before the War Mr. W. J. Birkbeck, who seemed endued with a sixth sense to understand the Slav, never tired of warning us that an Anglican union with the Russian Church was not within the widest horizon of practicality. Bishop John Wordsworth and Bishop Collins, rare statesmen and scholars of the greatest authority in the matter, told us the same in regard to the Greek. The reason of their caution was obvious to anyone with first-hand knowledge of the East. The Eastern-Orthodox minimum implies the acceptance of the infallibility of the decrees of the Seven Œcumenical Councils, the Septenary Sacramental system and many other things the categoric affirmation of which would necessitate the disruption of the Anglican Church. None the less, while these experts held that negotiation for union would then be a grave blunder of precipitancy, they were eager to prepare the terrain for a distant future and to cultivate the warmest comity and amity with the Eastern-Orthodox.

Have the swift developments of the last eight years lessened the fundamental difficulty? We have never concealed the fact that we think they have not. It is possible, indeed, that in order to bring about Union, individual Eastern-Orthodox may will to be accommodating in scrutinizing its terms. But we doubt whether one of their leading bishops or theologians would at long last be found to accept the maximum to which the whole Anglican Church could be brought to agree, and we are certain that any such acceptance would at once be repudiated. In this opinion we are strengthened by such utterances as the plain speaking of the 1920 Constantinople Delegation,[1] by Professor Comnenos' brochure on our Orders,[2] by the Metropolitan of Nubia's emphatic utterances at the Geneva World Conference,[3] and by Professor Gloubokovsky's article on Mr. Douglas's book published in our last number.

Above everything a sure indication will be found in the silence with which all the Greek ecclesiastical papers published a translation of the Terms for Inter-communion prepared for the E.C.C., and published with its sanction as a *ballon d'essai* last year. That document was drafted by skilful and friendly hands, and contained very few, if any, statements which the Eastern-Orthodox would challenge. If there were not comments, it was because the elucidatory questions, which if laid on the table at a formal discussion it must provoke, would certainly expose fundamental differences. Diplomatic methods are rarely helpful to theological reconciliation.

Accepting it, therefore, as a regrettable fact that things are as they are, those who have been most engaged in our movement have shown

[1] See CHRISTIAN EAST, March, 1922.
[2] See CHRISTIAN EAST, September, 1921.
[3] See Report of World Conference.

themselves wise in still deprecating premature direct negotiations, and in confining their efforts to deepening the mutual friendship. The E.C.U. Declaration is meant to be no more than a modest step in that direction.

The circumstances of its origin are these: Overseas there are large numbers of Eastern-Orthodox who are isolated from their own clergy and so are deprived of all spiritual ministry, even of Baptism or of Nuptial Benediction. Many of these either resort or desire to resort to Anglican clergy. In the exercise of Economy there seems to be only one great difficulty to their receiving the most formal authorization to do so. The sustained Roman attack upon the validity of Anglican Orders has naturally caused the Eastern-Orthodox to be cautious in such a matter. Thirty years ago their view of our Orders was prejudiced by such arguments as the Nag's Head Fable. Since then patient investigation has done its work. The hostility of Rhossis and Maltzev has changed, first into the hesitation of Bulgakov and Androutsos, and then into the favourable judgments voiced by Komnenos, Dyobouniotes, and others. It would seem that all that is needed to determine the Orthodox World to accept our orders as valid is clear evidence that the Anglican doctrine of the Sacred Ministry is substantially the same as its own, and more than one Eastern-Orthodox theologian has formulated questions *ad hoc* which would satisfy them on the point.

The Declaration was prepared with a view to showing that a large proportion of the clergy of the Anglican Church, if not a majority, believe that without rejecting her formularies and in consonance with her living tradition they themselves can reply satisfactorily to those questions.

As a preliminary to its drafting the matter was discussed at length in a book, *Anglican Relations with the Eastern-Orthodox*, published last year by the Rev. J. A. Douglas. In that book it was made quite clear that, granted their power, the last thing which the author and his friends were willing to do would be to attempt to commit the Church of England to their own interpretation of her formularies. However much they might wish to do that, they would be altogether unwilling to force their fellow Anglicans who disagreed with them into schism. Indeed, it has been their constant anxiety that the great friendship between the Anglican and Eastern Churches should not provide munitions for Anglican domestic controversies.

That is why they have not deprecated as prejudicial to their own movement the effect of some of the utterances made by groups or by official persons who are working in the cause of Home Reunion. On the contrary they have been inspired by the great Lambeth Encyclical to take it as the duty of those who have special affinities with the Protestant Churches to emphasize them in every way possible

except at the cost of increasing our own differences. Where the will to unity is intense each should encourage the other with great and charitable trust. It was in that spirit and as a contribution to the common labour of drawing together a divided Christendom that the Declaration was conceived, drafted and issued.

A DECLARATION OF FAITH.

TO HIS HOLINESS THE ŒCUMENICAL PATRIARCH AND THE HOLY SYNOD OF THE GREAT CHURCH OF CONSTANTINOPLE.

WE, the undersigned, being priests of the English Church, earnestly desiring to promote an understanding with our brethren of the Eastern-Orthodox Churches, and rejoicing that in God's providence there are manifold evidences of the growth of sympathy and mutual love on both sides, now in all humility write to your Holiness and to the Holy Synod, in order to set forth plainly that which we hold to be the genuine teaching of the English Church on certain matters of faith, touching which we gather from the utterances of Eastern-Orthodox hierarchs and theologians that they would welcome some explicit statement from us.

1. We affirm that the one saving faith, in which it is the will of God that all Christians should be held together in the unity of the Spirit and the bond of peace, is the faith of the undivided Church of Christ, which faith is set forth in the Holy Scriptures, has been handed on by the Holy Fathers in their writings and by the tradition of the Church, and in opposition to the negations and corruptions of heretics has been reaffirmed and safeguarded by Œcumenical Councils through the operation of the Holy Ghost.

2. We affirm that, notwithstanding individual departures therefrom, this faith has not been forsaken by the English Church.

3. We affirm that each particular Church is rightly independent (*autokephalos*) and self-administered (*autodioiketos*) in matters which are not essential to the faith or practice of the Universal Church.

4. We hold that an Œcumenical Council is the supreme tribunal of the One Holy Catholic and Apostolic Church, and that the dogmatic decrees of the Councils which have been accepted as Œcumenical by the whole Church are incontrovertible and binding on all Christians.

5. As touching any matters in which the Church of England may seem in the opinion of Eastern theologians to have departed from the dogmatic decrees of the Œcumenical Councils, we declare that we know of no such departure, and that we accept the faith as expounded by those Councils.

6. Though the number of the Sacraments has not been formally

fixed either by tradition from the Apostles or by any decision of an Œcumenical Council, we agree that in Baptism, the Eucharist, Confirmation, Penance, Orders, Matrimony, and Unction some special and appropriate grace is given by God to man as ordained either by Christ or by His Apostles, acting on the authority which He gave them; and we adhere to the custom of calling these seven rites specifically sacraments.

7. We affirm the essential necessity of the Sacrament of Order according to the institution of Christ, the practice of the Apostles, and the constant tradition of the Church. This is secured in the Churches of the Anglican Communion by the transmission of the several orders of the hierarchy by the imposition of the hands of the bishops, to whom it has been transmitted in like manner by an uninterrupted succession from the days of the Apostles.

WE, the undersigned, therefore, hold that our Lord, through the ministry of the successors of the Apostles, has conferred on us and on all the members of the clergy of the Anglican Communion the Sacrament of Order, with the purpose that we, who are priests, should (*a*) preach and teach the word of God; (*b*) offer the unbloody sacrifice of the Eucharist for both the living and the departed; (*c*) sacramentally absolve sinners who repent and confess their sins; and (*d*) otherwise minister to the flock of Christ according to the ancient faith and practice of the Universal Church.

8. We affirm that, by consecration in the Eucharist, the bread and the wine, being blessed by the life-giving power of the Holy Spirit, are changed and become the true body and the true blood of Christ, and as such are given to and received by the faithful. We hold, therefore, that Christ thus present is to be adored. As to the actual manner of the change, and of the mode of the presence, no doctrine on this point is laid down by any Œcumenical Council, and, therefore, while believing the fact, we do not venture to define the mode. There is here a divine mystery which passes human understanding.

9. We agree with the Holy Orthodox Eastern Church that honour should be given to the holy and ever-virgin Mother of God and the Saints departed; that there is a legitimate use of sacred images; and that, alike in our public and in our private prayers, we should ask for the benefit of the intercession of the Saints.

10. We account the Thirty-nine Articles of Religion as a document of secondary importance concerned with local controversies of the sixteenth century, and to be interpreted in accordance with the faith of that Universal Church of which the English Church is but a part.

The following translations have been prepared under the direction of Canon Darwell Stone, Chairman of the E.C.U. Theological Committee, and are authoritative:

ΔΗΛΩΣΙΣ ΠΙΣΤΕΩΣ. [GREEK.

Πρὸς τὴν Αὐτοῦ Παναγιότητα τὸν Οἰκουμενικὸν Πατριάρχην καὶ τὴν ἁγίαν καὶ ἱερὰν Σύνοδον τῆς Μεγάλης Ἐκκλησίας Κωνσταντινουπόλεως.

Ἡμεῖς οἱ ὑποσημειούμενοι ἱερεῖς τῆς Ἀγγλικῆς Ἐκκλησίας, διακαῶς ἐπιποθοῦντες τὴν προαγωγὴν συνεννοήσεως μετὰ τῶν ἀδελφῶν ἡμῶν, τῶν Ὀρθοδόξων Ἀνατολικῶν Ἐκκλησιῶν, καὶ χαίροντες ὅτι θείᾳ προνοίᾳ πολυειδεῖς ἐκδηλοῦνται ἀποδείξεις τῆς αὐξούσης ἑκατέρωθεν συμπαθείας καὶ ἀμοιβαίας ἀγάπης, γράφομεν νῦν ἐν πάσῃ ταπεινώσει τῇ τε Ὑμετέρᾳ Παναγιότητι καὶ τῇ περὶ Αὐτὴν Ἁγίᾳ Συνόδῳ ὅπως ἐν ἁπλότητι ἐκθέσωμεν ὅ τι ἡμεῖς ἀποδεχόμεθα ὡς ἀποτελοῦν τὴν γνησίαν τῆς Ἀγγλικῆς Ἐκκλησίας διδασκαλίαν ἐπὶ κεφαλαίων τινῶν τῆς πίστεως, ἀναφορικῶς τῶν ὁποίων ὡς εἰκάζομεν ἐκ δηλώσεων Ἱεραρχῶν καὶ θεολόγων τῆς Ἀνατολικῆς Ἐκκλησίας, μία σαφὴς ἔκθεσις μας θὰ ἦτο παρ' Ὑμῶν ἐπιθυμητή.

1. Ἀποδεχόμεθα ὅτι ἡ μία σωτηριώδης πίστις ἐν ᾗ κατὰ τὴν εὐδοκίαν τοῦ Θεοῦ πάντες οἱ Χριστιανοὶ ὀφείλουσι νὰ συνενῶνται ἐν τῇ ἑνότητι τοῦ Πνεύματος καὶ τῷ συνδέσμῳ τῆς εἰρήνης, εἶνε ἡ Πίστις τῆς ἀδιαιρέτου Ἐκκλησίας τοῦ Χριστοῦ, ἥτις Πίστις ἐκτεθειται ἐν ταῖς Ἁγίαις Γραφαῖς, μετεδόθη ὑπὸ τῶν Ἁγίων Πατέρων ἐν ταῖς συγγράμμασι αὐτῶν καὶ διὰ τῆς Ἐκκλησιαστικῆς Παραδόσεως καὶ πρὸς ἀπόκρουσιν τῆς ἀρνήσεως καὶ τῆς διαφθορᾶς τῶν αἱρετικῶν ἐκυρώθη καὶ ἐφρουρήθη ὑπὸ τῶν Οἰκουμενικῶν Συνόδων τῇ ἐνεργείᾳ τοῦ Ἁγίου Πνεύματος.

2. Ἀποδέχομεθα ὅτι παρὰ τὰς τῆς ἄνω Πίστεως ἀτομικάς τινων παρεκκλίσεις, αὗτη δὲν ἐγκατελείφθη ὑπο τῆς Ἀγγλικῆς Ἐκκλησίας.

3. Ἀποδεχόμεθα ὅτι πᾶσα μερικὴ Ἐκκλησία τυγχάνει κατὰ δίκαιον λόγον αὐτοκέφαλος καὶ αὐτοδιοίκητος ἐν πᾶσι τοῖς μὴ θίγουσι τὴν οὐσίαν τῆς Πίστεως καὶ τῆς πράξεως τῆς Καθολικῆς Ἐκκλησίας.

4. Ἀσπαζόμεθα ὅτι ἡ Οἰκουμενικὴ Σύνοδος εἶνε τὸ ἀνώτατον κριτήριον τῆς Μίας, Ἁγίας, Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας καὶ ὅτι οἱ δογματικοὶ ὅροι καὶ ἀποφάσεις τῶν ὡς Οἰκουμενικῶν γενομένων ἀποδεκτῶν ὑπὸ τῆς ὅλης Ἐκκλησίας Συνόδων εἶνε ἀδιαφιλονείκητοι καὶ πάντας τοὺς Χριστιανοὺς δεσμεύουσαι.

5. Ὅσον ἀφορᾷ σημεῖα τινα, ἐν οἷς κατὰ τὴν γνώμην Ὀρθοδόξων τινῶν Θεολόγων ἡ Ἀγγλικὴ Ἐκκλησία θα φαίνηται ἀποκλί-

νασα ἀπὸ τῶν δογματικῶν ἀποφάσεών τε καὶ ὅρων τῶν Οἰκουμενικῶν Συνόδων, δηλοῦμεν ὅτι οὐδεμίαν τοιαύτην ἀπόκλισιν γνωρίζομεν καὶ ὅτι ἀσπαζόμεθα τὴν πίστιν τὴν ὑπὸ τῶν Συνόδων τούτων διατυπωθεῖσαν.

6. Μολονότι ὁ ἀριθμὸς τῶν Μυστηρίων δὲν καθωρίσθη ἐπισήμως οὔτε ὑπὸ τῆς Ἀποστολικῆς παραδόσεως οὔτε ὑπὸ ἀποφάσεώς τινος Οἰκουμενικῆς Συνόδου, δέχομεθα ὅτι ἐν τῷ Βαπτίσματι, ἐν τῇ Εὐχαριστίᾳ, ἐν τῷ Χρίσματι, ἐν τῇ Μετανοίᾳ, ἐν τῇ Ἱερωσύνῃ, ἐν τῷ Γάμῳ καὶ ἐν τῷ Εὐχελαίῳ εἰδική τις καὶ προσήκουσα χάρις παρέχεται ὑπὸ τοῦ Θεοῦ εἰς τὸν ἄνθρωπον συμφώνως πρὸς τὴν διάταξιν τοῦ Χριστοῦ ἢ τῶν Ἀποστόλων Τοῦ ἐνεργοῦντων κατ' ἐντολὴν Αὐτοῦ· καὶ ἀσπαζόμεθα τὸ ἔθος τοῦ καλεῖν τὰς ἑπτὰ ταύτας τελετὰς εἰδικῶς "μυστήρια."

7. Βεβαιοῦμεν ὅτι οὐσιωδῶς ἀναγκαῖον εἶνε τὸ Μυστήριον τῆς Ἱερωσύνης συμφώνως μὲ τὴν διάταξιν τοῦ Χριστοῦ, τὴν πρᾶξιν τῶν Ἀποστόλων καὶ τὴν σταθερὰν παράδοσιν τῆς Ἐκκλησίας. Τοῦτο διετηρήθη ἐν ταῖς Ἐκκλησίαις τῶν Ἀγγλικανῶν Κοινοτήτων διὰ τῆς μεταβιβάσεως τῶν διαφορῶν βαθμῶν τῆς Ἱερωσύνης τῇ ἐπιθέσει τῶν χειρῶν τῶν ἐπισκόπων εἰς οὓς καὶ ὁμοιοτρόπως διεβιβάσθη δι' ἀδιασπάστου διαδοχῆς ἀπὸ τῶν ἡμερῶν τῶν Ἀποστόλων.

ΗΜΕΙΣ, λοιπὸν οἱ κάτωθι ὑπογεγραμμένοι πιστεύομεν ὅτι ὁ Κύριος ἡμῶν, διὰ μέσου τῶν διαδόχων τῶν Ἀποστόλων μετέδωκεν εἰς ἡμᾶς καὶ εἰς ὅλα τὰ μέλη τοῦ Ἀγγκλικανικοῦ κλήρου τὸ Μυστήριον τῆς Ἱερωσύνης μὲ τὴν πρόθεσιν ἵνα ἡμεῖς ὄντες ἱερεῖς (α) κηρύττωμεν καὶ διδάσκωμεν τὸν λόγον τοῦ Θεοῦ, (β) προσφέρωμεν τὸν ἀναίμακτον Θυσίαν τῆς Εὐχαριστίας ὑπὲρ καὶ τῶν ζώντων καὶ τῶν τεθνεώτων, (γ) παρέχωμεν μυστηριακῶς τὴν ἄφεσιν τῶν ἁμαρτιῶν εἰς τοὺς ἁμαρτωλοὺς τοὺς μετανοοῦντας καὶ ἐξομολογουμένους τὰς ἁμαρτίας αὐτῶν, καὶ (δ) διακονῶμεν καθ' οἷον δήποτε τρόπον τῇ ποίμνῃ τοῦ Χριστοῦ κατὰ τὴν ἀρχαίαν πίστιν καὶ πρᾶξιν τῆς Καθολικῆς Ἐκκλησίας.

8. Ἀποδεχόμεθα ὅτι διὰ τοῦ καθαγιασμοῦ ἐν τῇ Εὐχαριστίᾳ ὁ ἄρτος καὶ ὁ οἶνος, εὐλογούμενοι ὑπὸ τῆς ζωοποιοῦ δυνάμεως τοῦ Ἁγίου Πνεύματος, μεταβάλλονται καὶ καθίστανται τὸ ἀληθὲς Σῶμα καὶ τὸ ἀληθὲς Αἷμα τοῦ Χριστοῦ καὶ ὡς τοιαῦτα μεταδίδονται καὶ μεταλαμβάνονται ὑπὸ τῶν μελῶν τῆς Ἐκκλησίας. Ὅθεν ἀσπαζόμεθα ὅτι ὁ Χριστὸς παρὼν τοιουτοτρόπως δεὸν ὅπως λατρευτικῶς προσκυνῆται. Ὅσον δ' ἀφορᾷ τὸν τρόπον τῆς μεταβολῆς καὶ τῆς

τοῦ Χριστοῦ Παρουσίας ἐν τῇ Εὐχαριστίᾳ, οὐδεμιᾶς σχετικῆς διδασκαλίας ὑπὸ τῶν Οἰκουμενικῶν Συνόδων διατυπωθείσης, ἐνῷ ἀφ' ἑνὸς πιστεύομεν τὸ γεγονὸς τῆς μεταβολῆς καὶ τῆς πραγματικῆς παρουσίας, ἀφ' ἑτέρου δὲν τολμῶμεν νὰ καθορίσωμεν καὶ τὸν τρόπον. Πρόκειται ἐνταῦθα περὶ θείου μυστηρίου ὑπερβαίνοντος τὴν ἀνθρωπίνην κατάληψιν.

9. Συμφωνοῦμεν πρὸς τὴν Ἁγίαν Ὀρθόδοξον Ἐκκλησίαν ὅτι δέον να ἀποδίδεται τιμητικὴ προσκύνησις εἰς τὴν ἁγίαν καὶ ἀειπάρθενον Θεοτόκον καθῶς καὶ εἰς τοὺς ἀποιχομένους Ἁγίους, ὅτι ἔχει χώραν νόμιμος χρῆσις τῶν ἱερῶν εἰκόνων καὶ ὅτι τόσον εἰς τὰς δημοσίους ὅσον καὶ εἰς τὰς ἰδιωτικὰς προσευχὰς μας ὀφείλομεν νὰ ἐξαιτούμεθα ὑπὲρ ἡμῶν τὰς μεσιτείας τῶν Ἁγίων.

10. Θεωροῦμεν τὰ "39 Ἄρθρα τῆς Θρησκείας" ὡς μνημεῖον δευτερευούσης σπουδαιότητος σχέσιν ἔχον πρὸς τὰς τοπικὰς Θρησκευτικὰς διαμάχας τοῦ 16ου αἰῶνος καὶ ὅτι ἄρα πρέπει νὰ ἑρμηνεύεται τοῦτο συμφωνῶς πρὸς τὴν Πίστιν τῆς Καθολικῆς Ἐκκλησίας ἧς ἡ Ἀγγλικὴ Ἐκκλησία ἀποτελεῖ μέρος.

ИСПОВѢДАНІЕ ВѢРЫ. [RUSSIAN.

Его Святѣйшеству, Вселенскому Патріарху и Священному Синоду Великой Контантинопольской Церкви.

Мы нижеподписавшіеся, священники Англиканской церкви, горячо желающіе споспѣшествовать соглашеніе съ нашими братьями Восточно-Православныхъ Церквей, и радуясь, что Божіимъ промысломъ имѣется множество свидѣтельствъ возрастающей съ обѣихъ сторонъ симпатіи и взаимной любви, смиреннѣйше пишемъ Вашему Святѣйшеству и Священному Синоду чтобы просто изложить то, что мы считаемъ подлиннымъ ученіемъ Англиканской церкви по извѣстнымъ вопросамъ вѣры, относительно которыхъ изъ сужденій Восточно-Православныхъ іерарховъ и богослововъ мы заключаемъ что они желали бы имѣть отъ насъ точныя заявленія.

1. Мы утверждаемъ, что единая спасительная вѣра, въ коей по Божіему изволенію всѣ христіане должны быть вмѣстѣ въ единеній духа и союзѣ мира есть вѣра неразделной Церкви Христовой, вѣроученіе которое изложенное въ Священномъ Писаніи преданно Святыми Отцами въ ихъ писаніяхъ и Преданіи Церкви и въ противность отрицаніямъ и искаженіямъ еретиковъ была снова подтверждена и сохранена Вселенскими Соборами дѣйствомъ Духа Святаго.

2. Мы утверждаемъ, что, несмотря на отступленія отъ вѣры

отдѣльныхъ лицъ, Англиканская Церковь отъ этой вѣры не отступила.

3. Мы утверждаемъ правильность независимости и самоуправленія каждой отдѣльной церкви въ вопросахъ, не являющихся существенными для вѣроученія и практики Вселенской Церкви.

4. Мы признаемъ, что Вселенскій Соборъ есть высшій трибуналъ (судилище) Единой, Святой, Соборной и Апостольской Церкви и что догматическія опредѣленія Соборовъ, признанныхъ Всей Церковью за Вселенскіе суть безспорны и обязательны для всѣхъ христіанъ.

5. Что касается нѣкоторыхъ вопросовъ, въ коихъ Англиканская Церковь, по мнѣнію восточныхъ богослововъ можетъ казаться уклонившейся отъ догматическихъ опредѣленій Вселенскихъ Соборовъ, то мы заявляемъ, что подобныя отступленія намъ неизвѣстны и что мы принимаемъ вѣроученіе такъ, какъ оно было истолковано этими Соборами.

6. Хотя число Таинствъ не было формально опредѣлено ни Преданіемъ отъ Апостоловъ, ни какимъ либо рѣшеніемъ Вселенскаго Собора, мы соглашаемся, что въ Крещеніи, Евхаристіи, Миропомазаніи, Покаяніи, Священствѣ, Бракѣ и Елеосвященіи нѣкая особенная и соотвѣтствующая благодать дарована отъ Бога человѣку, какъ содѣлано Христомъ или Его Апостолами, дѣйствующими властью, которую Онъ далъ имъ; и мы придерживаемся обычая именовать эти семь особыхъ обрядовъ таинствами.

7. Мы утверждаемъ существенную необходимость Таинства Священства, согласно установленію Христа, практики Апостоловъ и постоянному Преданію Церкви. Это обезпечено въ церквахъ Англиканскаго вѣроисповѣданія преподаніемъ различныхъ степеней іерархіи возложеніемъ рукъ епископовъ, которымъ это было преподано такимъ-же образомъ чрезъ непрерывное преемство съ дней Апостоловъ.

Мы нижеподписавшіеся, посему утверждаемъ, что Господь нашъ чрезъ священство преемниковъ Апостоловъ преподалъ намъ и всѣмъ членамъ клира Англиканскаго вѣроисповѣданія Таинство Священетва, для того, чтобы мы священники (*a*) проповѣдовали и учили Свову Божію; (*b*) приносили безкровную жертву Евхаристіи, какъ за живыхъ, такъ и за почившихъ; (*c*) таинственно разрѣшали грѣшниковъ, раскаивающихся и исповѣдающихъ грѣхи ихъ; и (*d*) кромѣ того и въ другихъ случаяхъ пасть стадо Христовъ, согласно съ древней вѣрой и практикой Вселенской Церкви.

8. Мы утверждаемъ, что чрезъ освященіе въ Евхаристіи хлѣбъ и вино будучи благословенными животворящей силой Духа Святаго, измѣняются и становятся истиннымъ тѣломъ и истинной кровью Христа и таковыми преподаются и принимаются вѣрующими.

Посему мы утверждаемъ, что присутствующаго такимъ образомъ Христа надлежитъ обожать. Что касается самого способа измѣненія и образа присутствія, то по сему вопросу ни одинъ Вселенскій Соборъ не преподалъ ученія и посему, вѣруя въ фáктъ, мы не дерзаемъ опредѣлять образа. Въ семь, божественная тайна, превышающая человѣческое пониманіе.

9. Мы соглашаемся со Святой, Православной Восточной Церквью, что почитаніе должно воздавиться Святой Приснодѣвѣ Матери Божіей и Святымъ почившимъ; что есть законное употребленіе святыхъ иконъ; и что какъ въ нашихъ общественныхъ, такъ и нашихъ частныхъ молитвахъ мы должны просить милости предстательства святыхъ.

10. Мы считаемъ 39 членовъ неповѣданія документомъ второстепеннаго значенія, касающимся мѣстныхъ противорѣчій XVI—го столѣтія и подлежащими пониманію согласно съ вѣроученіемъ Вселенской Церкви, Которой Англиканская Церковь есть только часть.

IZJAVA VEROISPOVESTI. [SERB.

NJEGOVOJ SVETOSTI VASELJENSKOM PATRIJARHU I SVETOM SINODU VELIKE CARIGRADSKE CRKVE.

Mi dolepotpisani, kao sveštenici Anglikanske Crkve, ozbiljno želeći da unapredimo sporazum sa svojom braćom istočno-pravoslavne Crkve, i radujući se da po Božjem Providjenju postoje mnogobrojni dokazi o razvijanju simpatije i uzajamne ljubavi, pišemo sada, u svoj poniznosti Vašoj Svetosti i Svetom Sinodu, u nameri da jasno iznesemo ono što smatramo kao pravo učenje Engleske Crkve u izvesnim stvarima vere, odnosno kojih bi, kao što saznajemo iz izjava istočno-pravoslavnih jeraraha i teologa, isti bili radi čuti jasnu izjavu s naše strane.

1. Mi tvrdimo, da jedna spasavajuća vera u kojoj bi po volji Božjoj svi hrišćani trebali da ostanu zajedno u jedinstvu duha i mira, jeste vera nepodeljene Hristove Crkve, vera koja je izneta u Svetom Pismu i predana nama u sveto-otačkim spisima i crkvenom predanju, i koja je nasuprot poricanjima i pokvarenosti jeretika bila potvrdjena i čuvana od strane vaseljenskih sabora dejstvom Svetoga Duha.

2. Mi tvrdimo, da ova vera uprkos odstupanjima pojedinaca nije bila napuštena od Engleske Crkve.

3. Mi tvrdimo, da je svaka pojedina Crkva zakonito nezavisna (autokephalos) i samo-upravna (autodioiketos) u stvarima koje nisu bitne za veru i život Saborne Crkve.

4. Mi držimo, da je Vaseljenski Sabor vrhovni sud jedne Svete Saborne i Apostolske Crkve, i da su dogmatičke odluke tih sabora, koje

su bile usvojene kao vaseljenske od čitave Crkve, neoborive i obavezne za sve hrišćane.

5. Odnosno makojih stvari u kojima Engleska Crkva može izgledati po mišljenju istočnih teologa da se udaljila od dogmatickih odluka vaseljenskih sabora, mi izjavljujemo da neznamo ni za jedno takvo udaljivanje, i da usvajamo veru onako kako su je izložili dotični sabori.

6. Premda broj svetih tajni nije formalno utvrdjen niti predanjem apostola niti ikakvom odlukom vaseljenskog sabora, mi se slažemo da se u krštenju, pričešću, miropomazanju, pokajanju, sveštenstvu, braku i jeleosvećenju neka naročita i shodna blagodat daje od Boga čoveku kao što je ustanovljeno od Hrista ili Njegovih apostola koji su to činili vlašću koju im je On dao; te mi ostajemo pri predanju nazivajući ovih sedam crkvenih obreda naročito svetim tajnama.

7. Mi potvrdjujemo bitnu potrebu tajne sveštenstva prema ustanovi Hristovoj, radu apostola, i stalnom predanju Crkve. Ovo je sacuvano u Anglikanskoj Crkvi (u svima zemljama) predajom jerarhijskih činova posredstvom polaganja ruku episkopâ, kojima je ta tajna bila predana na sličan način neprekidnim naslednim putem od vremena apostola.

Mi dolepotpisani držimo, stoga, da je Gospod naš posredstvom apostolskih naslednika podario nama i svima članovima svestenstva Anglikanske Crkve tajnu sveštenstva, s namerom da mi, koji smo sveštenici, (*a*) propovedamo i učimo reč Božju; (*b*) da prinosimo beskrvnu žrtvu evharistije i za žive i za mrtve; (*c*) da razrešujemo od greha grešnike koji se kaju i ispovedaju svoje grehe; (*d*) i da inače služimo pastvi Hristovoj prema staroj veri i radu Saborne Crkve.

8. Mi tvrdimo da se, osvećenjem u evharistiji, hleb i vino blagoslovljeni životvornom silom Svetoga Duha menjaju i postaju istinito telo i istinita krv Hristova, i da se kao takvi daju vernima (članovima Crkve) i primaju od njih. Mi držimo, stoga, da Hristos tako prisutan treba da se obožava. Što se tiče stvarnog načina promene i načina prisustva nijedan vaseljenski sabor nije dao ikakvu dogmu, te zato se i mi, verujući u taj fakt, ne usudjujemo odrediti (definisati) taj način. Tu leži Božanska tajna koja prevazilazi ljudsko razumevanje.

9. Mi se slažemo sa Svetom Pravoslavnom Istočnom Crkvom da treba odati čast Svetoj Prisnodjevi Bogomateri i počivšim svetiteljima; da postoji zakonita upotreba svetih ikona; i da bi mi, isto tako u javnim kao u privatnim našim molitvama, trebali da molimo za pomoć posredovanja svetitelja.

10. Mi smatramo 39 članaka vere kao dokument drugostepene važnosti, koji se odnosi na mesne raspre iz 16 stoleća, i koji se ima tumačiti shodno verovanju Saborne Crkve, od koje je Anglikanska Crka samo jedan deo.

DECLARATIE [ROUMAN.

CATRE INALT PREA SFINȚIA SA ȘI SFÂNTUL SINOD

Noi subsemnații, preoți ai Bisericei Engleze, dorind din tot sufletul să ajungem la o înțelegere cu frații noștri din Bisericile Ortodoxe din Răsărit, și bucurându-ne că în providența Dumnezeiască sunt multe semne evidente despre creșterea simpatiei și a dragostei de amândouă părțile, venim acum cu toata smerenia să scrim Inalt Prea Sfinției Voastre și Sfântului Sinod, ca să arătăm clar ceia ce noi susținem a fi adavărata învățătură a Bisericei Engleze în anumite puncte de credință, asupra cărora noi culegem din vorbirile Ierarhilor și Teologilor orientali ortodoxi că ei ar voi lămuriri explicite dela noi.

1. Noi afirmăm că singura credință mântuitoare, în care e voia lui Dumnezeu ca toți creștinii să fie strânși împreună în unitatea Spiritului și legătura pacei, este credința Bisericei lui Christos după cum a fost definită înainte de despărțirea Răsăritului și Apusului, care credință este expusă în Sfintele Scripturi, transmisă nouă de Sfinții Părinți în scrierile lor și prin tradiția Bisericei, și în opoziție cu negațiunile și stricăciunile ereticilor a fost reafirmată și păstrată de Sinoadele ecumenice prin puterea Sfântului Duh.

2. Noi afirmăm că, cu toate abaterile individuale dela ea, această credință n' a fost părăsită de Biserica Engleză.

3. Noi afirmăm că fiecare Biserică particulară este pe drept independentă (αὐτοκέφαλος) și autonomă (αὐτοδιοίκητος) în chestiuni care nu sunt esențiale credinței ori practicei Bisericei Universale.

4. Noi susținem că un Sinod Ecumenic este tribunalul suprem a singurei sfintei Biserici sobornicească și apostolească, și că decretele dogmatice ale Sinoadelor, care au fost acceptate ca ecumenice de întreaga Biserică, sunt indiscutabile și obligatoare pentru toți creștinii.

5. În ce privește unele chestiuni în care Biserica Anglicană se pare, în opinia teologilor Răsăriteni, că s'a îndepărtat dela decretele dogmatice ale Sinoadelor Ecumenice, noi declarăm că noi nu cunoaștem o atare depărtare, și că noi primim credința așa cum a fost expusă de acele Sinoade.

6. Deși numărul Sfintelor Taine nu a fost fixat în chip formal fie prin tradiție dela Apostoli ori prin vre-o deciziune a vreunui Sinod Ecumenic, noi afirmăm că în Botez, Euharistie, Confirmare, Pocăință, Preoție, Căsătorie, și Eleoungere, o grație specială și potrivită cu taina este data omului de Dumnezeu, după cum si orânduit de Christos ori de Apostolii Săi conform cu autoritatea pe care El li-a dat-o: și noi suntem de acord cu obiceiul de a numi aceste șapte rituri cu numele special de taine.

7. Noi afirmăm necesitatea esențială a Tainei Preoției după instituția lui Christos, practica Apostolilor, și tradițiunea statornică

a Bisericei. Această taină este asigurată în bisericile Anglicane prin transmiterea fiecărui ordin ierarhic prin punerea mânelor a Episcopilor, cărora li-a fost transmisă la fel printr' o succesiune neîntreruptă din zilele Apostolilor.

Noi, subsemnaţii, prin urmare susţinem că Domnul nostru prin intermediul succesorilor Apostolilor ni-a dat nouă şi tuturor membrilor din clerul Bisericelor Anglicane Darul Preoţiei cu scopul ca noi, cari suntem preoţi (*a*) să predicăm şi învăţăm cuvântul lui Dumnezeu; (*b*) să oferim sacrificiul cel fără sânge al Eucharistiei pentru vii şi morţi; (*c*) să iertăm prin taine pe greşiţii cari se pocăesc şi mărturisesc păcatele lor; (*d*) şi să slujim dealtfel turmei lui Christos după credinţa şi practica cea veche a Bisericei Universale.

8. Noi afirmăm că, prin sfinţire în Eucharistie, pâinea şi vinul fiind binecuvântate de puterea dătătoare de viaţă a Duhului Sfânt, sunt schimbate şi devenite adevăratul trup şi adevăratul sânge al lui Christos, şi în această calitate sunt date şi primite de cei credincioşi. Noi prin urmare susţinem că Christos astfel prezent trebue să fie adorat. În ce priveşte felul actual al schimbării şi a modului prezenţei, nici o doctrină n' a fost stabilită asupra acestui punct de vreun Sinod Ecumenic, şi prin urmare, crezând faptul, noi nu îndrăsnim să definim modul. Aici există un mister divin care întrece înţelegerea omenească.

9. Noi suntem de acord cu Sfânta Biserică Ortodoxă de Răsărit că trebuie să se dea onoare Sfinţei şi pururea Fecioarei Mamei lui Dumnezeu şi Sfinţilor departaţi din viaţă; că există un uz legitimat al sfintelor icoane; şi că în rugăciunile noastre publice şi private noi trebuie să cerem ajutorul intervenirii sfinţilor.

10. Noi socotim cele Treizeci şi nouă de Articole ale Religiei ca un document de importanţă secundară, care este în legătură cu controversele locale din veacul al şeasesprezecelea, şi că trebue să fie interpretate în armonie cu credinţa Bisericei Universale din care Biserica Engleză este numai o parte.

DECLARATIO FIDEI. [LATIN.

SANCTISSIMO DOMINO, DOMINO MELETIO PATRIARCHÆ ŒCUMENICO, ET SACRÆ SYNODO MAGNÆ IN NOVA ROMA ECCLESIÆ.

Nos Ecclesiæ Anglicanæ presbyteri, quorum nomina ad hæc testimonia adhibita sunt, præ mero studio consuetudinis cum fratribus in Ecclesia Orthodoxa Orientali Conversantibus ineundæ, de multis caritatis mutuæ hinc illinc divina providentia adauctæ argumentis gaudentes, ad vestram Sanctitatem et ad Sacram Synodum humillime nunc scribimus, ut germanam Ecclesiæ Anglicanæ de quibusdam fidei quæstionibus doctrinam, cuius nonnullos ex vestratibus antistites et

theologis certiorem notitiam desiderasse accepimus, plane et dilucide exponamus.

1. Affirmamus unicam fidem salutarem, qua Christiani omnes unitatem Spiritus in vinculo pacis servantes secundum Dei voluntatem coarctari debeant, nihil aliud esse quam hanc fidem indivisæ Christi Ecclesiæ, quæ in Sacris Scripturis exhibita, a sanctis patribus in litteris et per traditionem ecclesiasticam probata, necnon a Conciliis Œcumenicis Spiritu Sancto adiuvante contra hæreticorum pravitates assorta et custodita est.

2. Affirmamus Ecclesiam Anglicanam, quibusdam personis ibidem quantumvis labentibus, ab hac fide nullatenus defecisse.

3. Affirmamus unamquamque Ecclesiam particularem, in rebus ad fidem vel disciplinam Ecclesiæ Universalis minime pertinentibus, sui iuris esse nulli superiori subiectam.

4. Credimus Concilium Œcumenicum summam potestatem habere in hac Una Sancta Catholica et Apostolica Ecclesia, ita ut definitiones fidei in Conciliis quæ ab universa Ecclesia tanquam Œcumenica recipiuntur perlatæ irreformabiles sint et Christianos omnes ac singulos ad perpetuam obligationem adstringant.

5. Si quis ex theologis Orientalibus putet Ecclesiam Anglicanam definitiones fidei a Conciliis Œcumenicis in aliqua parte deseruisse, nos declaramus nullam huiusmodi defectionem nobis innotuisse, rationemque fidei ab eisdem Conciliis confirmatam ipsi agnoscimus.

6. Quamvis enumeratio Sacramentorum nec traditione Apostolorum nec Conciliii sententia Œcumenici definitive probata sit, confitemur tamen per Baptisma, Eucharistiam, Confirmationem, Pœnitentiam, Ordinem, Matrimonium, et Unctionem, tanquam per ritus ab ipso Christo seu ab Apostolis eius auctoritate fretis institutos, gratiam quamdam propriam et specialem hominibus a Deo donari; quibus septem ritibus nomen sacramentorum iuxta normam loquendi in Ecclesia iamdiu usitatam constanter adplicamus.

7. Affirmamus sacramentum Ordinis iuxta Christi institutionem et Apostolicam Consuetudinem et perpetuam Ecclesiæ traditionem necessitate rei exquirendum esse, idemque in omnibus Ecclesiis quæ nostræ communioni adstipulentur cum diversis hierarchiæ gradibus continue provideri, manus imponentibus episcopis qui successione perpetua inde ab ipsis Apostolis hanc potestatem similiter acceperunt.

Nos igitur, his testimoniis subscribentes, pro certo habemus quod Dominus noster, ministrantibus Apostolorum successoribus, sacramentum ordinis nobismetipsis et omnibus Anglicanæ Communionis presbyteris ea ratione contulit ut in sacerdotio constituti, (*a*) Verbum Dei prædicemus et doceamus, (*b*) incruentum Eucharistiæ sacrificium tam pro vivis quam pro mortuis offeramus, (*c*) absolutionem sacramentalem peccatoribus pœnitentibus et confitentibus conferamus, et (*d*)

alias pro Christi grege secundum antiquam fidem ac disciplinam Ecclesiæ universalis ministerium nostrum exerceamus.

8. Adfirmamus panem et vinum, per consecrationem Eucharisticam et Sancti Spiritus vivificantis benedictionem, conversione quadam verum corpus et verum sanguinem Christi fieri, quæ idcirco membris Ecclesiæ traduntur et ab eisdem percipiuntur. Asserimus igitur Christum tali modo præsentem adoratione venerandum esse. De modo autem huius conversionis et præsentiæ, cum a nullo Concilio Œcumenico determinatus sit, nos definitionem emittere nequaquam audemus, sed tantum id fieri credimus. Mysteria Dei sunt quæ sensum humanum exsuperant.

9. Consentimus cum sancta Ecclesia Orthodoxa Orientali de sancta Dei Genetrice semper Virgine aliisque Sanctis venerandis et de legitimo sacrarum imaginum usu et de Sanctorum intercessione tam publice quam privatim invocanda.

10. Articulos quos vocant Religionis XXXIX pro documentis minoris momenti accipimus, quæ cum controversias duranti sæculo XVI° disputatas tractaverint, non nisi ad normam Ecclesiæ Universalis, cuius portio quædam est Anglicana, interpretari debemus.

THE METROPOLY OF THYATIRA.

Letter from the Œcumenical Patriarch.

Most Reverend Archbishop of Canterbury and Primate of all England, well-beloved by us in Christ our Lord, and highly esteemed Brother Lord Randall, may grace and peace be with your Grace from God our Father and our Lord Jesus Christ.

We proceed fraternally to announce to your well-beloved Grace that a decree of our Holy Synod has established an episcopal jurisdiction for the administration of the Orthodox parishes scattered through Western and Central Europe under the style of the "Metropoly of Thyatira and Exarchy of Western and Central Europe."

The famous capital of England has been fixed as the seat of this recently established metropoly, which is one of the metropolies of the Œcumenical throne, for other reasons, but especially on account of our desire of a firmer complete union of the Orthodox and English Churches, which the Lord is plainly leading to union with each other.

We have already chosen and established in this recently constituted metropoly a man of distinction, who for many years has presided over our Theological Academy of Halki—that is to say, the Metropolitan of Seleukia, Germanos, known also of your well-beloved Grace; who is now preparing to undertake the journey to London in order to assume the spiritual charge of the flock assigned to him.

We earnestly hope that your Grace in your kind disposition will receive the Metropolitan of Thyatira and Exarch of Europe, Germanos, fraternally on his near arrival, and will present him to the Lord Bishop of London and to all the other Bishops, so that they may recognize him as a Bishop with canonical authority of our Church, and may love him as a brother in Christ; of whom, praying for many years of happy life for your Grace, we remain with brotherly love,

Your esteemed Grace's brother in Christ and altogether devoted

MELETIOS OF CONSTANTINOPLE.

THE ORTHODOX CHURCH IN RHODES.

The Italian officials in temporary occupation of Rhodes and of the other islands of the Dodecanese arrested some seven months ago the Archbishop of Rhodes, Apostolos—and that altogether without the knowledge of the Œcumenical Patriarchate—and exiled him to Patmos. They there interned him in the historic monastery of the Apostle and Evangelist, John the theologian, for fifty-two days, after which they deported him to Constantinople.

The Œcumenical Patriarchate protested promptly against this outrageous action of the Italian officials, and demanded in the name of justice the re-establishment of the legal position—namely, that the Archbishop should return to his diocese of Rhodes, that any accusations which may be made against him should be defined and formulated, and that the Patriarchate, as the only lawful and competent authority, should examine them, and that the procedure taken in regard to the Archbishop should be settled according to the result of that enquiry.

The Italian Legation in Constantinople, supporting the arbitrary action, refused even to discuss the matter with the Patriarchate. Further, the Italian officials in Rhodes proceeded to terrorize the people with several oppressive measures, and silenced all protesting voices.

On May 23, 1922, the Italian officials in Rhodes, pursuing an arranged programme, ordered the Protosynkellos of the Metropoly, Constantinos, to leave the shores of Rhodes in four hours. The Protosynkellos Constantinos, who was teacher at the theological school of Halki, had remained after the Archbishop, the only cleric in Rhodes able to preach the Divine Word, and to fulfil the spiritual needs of the Orthodox in Rhodes and of the other four islands of the Diocese.

In consequence of his expulsion the Orthodox of the diocese, numbering some sixty thousand and more, remain without a pastor, without a teacher, without a spiritual father, a prey to the Papalist propagandists, who are supported by the Italian occupation of the island, and are inflicting grave injury to their religious and national conscience.

The Œcumenical Patriarch has further protested promptly and vigorously to the Italian Legation in Constantinople, but it will be easy from what has been said above to imagine the result of its fresh protestation. It is unhappily clear that in the intention of those who are directing Italian policy in such questions there is a very defined purpose to subordinate justice and rectitude to the physical force of which they are possessed. It is thus that they treat contemptuously so immemorial a spiritual power as the Œcumenical Patriarchate, and exploit its material weakness and the distraction caused to it by the pitiable condition of its children in Pontus and the rest of Kemal-ridden Asia Minor. It would be well, however, for them to remember that the unchangeable principles of justice and of the freedom of individuals and nations are greater than physical force. For those principles the inestimably valuable blood of the noblest nations of the world was shed most freely but lately; and the public opinion of those nations will not fail to judge the reactions rightly. And, further, it would be equally well for them to remember that the liberty-loving Italian nation, in whose name and on whose account these arbitrary measures profess to be taken, will not be disposed lightly to see such pages written in its history.—*Communicated from Constantinople.*

THE AUTOCEPHALY OF THE ORTHODOX CHURCH OF GEORGIA

By Prince Ilamaz DADESHKELIANI

ON March 12, 1917, the Georgian episcopate, clergy, and laity issued a declaration according to which the Orthodox Church of Georgia (or Iveria), after a hundred years' lapse, re-entered into the exercise of her most ancient autocephaly (or hierarchical independence of all other ecclesiastical authority).

Two weeks later (March 27, 1919) the Russian Provisional Government passed the law "Concerning the Regulation of the Juridical Consequences relative to the Re-establishment of the Autocephaly of the Ancient Orthodox Church of Georgia."

By this Act the Russian State Power—

1. Noted, acknowledged, and sanctioned, as far as the Russian State was concerned, the Declaration of March 12 regarding the re-establishment of the autocephaly of the Orthodox Church of Georgia.

2. Regulated the juridical consequences which resulted, for the State, from this re-establishment.

3. Restored to the Orthodox Church of Georgia the *practical*

possibility of exercising the rights of autocephaly which have belonged to her from remote antiquity.

4. Put an end to that anti-canonical order of things by which the Georgian Orthodox Church was, in the Russian State—from the time of the annexation of the Kingdom of Georgia to Russia, 1801—practically deprived of her ancient rights of autocephaly. We say "practically" because *by right canonically* (*i.e.*, juridically in the ecclesiastical sense) this autocephaly had never been abolished.

The Provisional Government, born of the first idealistic period of the Russian Revolution, considered itself called to fulfil the cherished aspirations of Russian society. Endeavouring to rectify as soon as possible the faults and injustices of the old Power, it proclaimed, a few days after its formation, the independence of Poland, and, with the same idea, re-established, during the first month of its existence, the autocephaly of the Georgian Church; for this autocephaly counted supporters even among the conservative Russian politicians of the old régime (as, for instance, Durnovo), who considered it abnormal that one of the most ancient Churches of the Orthodox world, the Georgian (or Iverian) Church, was in an Orthodox State like Russia deprived of her autocephaly in an *anti-canonical* way—in other words, against the existing canonical principles of the Orthodox Church; that is to say, not by decision of competent canonical authorities, but simply in execution of an order of the laic power (decree of Emperors Paul I. and Alexander I.), being forcibly converted into a simple diocese, and subjugated to the rule of another much younger Orthodox Church—the Russian Church.

We wish here to point out the comparative antiquity of the Churches, because the Orthodox Church classes the local Churches of which she is composed by order of seniority. We shall also bear in mind, in what follows, the fundamental principle of Orthodox canonical law, according to which a local Church acquires autocephaly, either by virtue of decision of the Œcumenical (universal) authority of the Orthodox Church, or by resolution of that autocephalous Church from which she branches. Further, according to the same principles of canonical law, a local already autocephalous Church *loses her autocephaly only by virtue of decision of the Œcumenical authority, or by its own formal resolution, carried out by her duly qualified canonical institutions.*

We shall also point out in this connection that the deprivation of the Georgian Church of its most ancient autocephaly *had not only never been contemplated by any ecclesiastical authority whatever, but that this question had never even been raised.*

This deprivation took place only by command of the Emperor

Paul I. (1801), who ordered that the Georgian Church be subjugated to the rule of the Synod of the Russian Church.

The action of this decree of the laic power was annulled by another decree of this same laic power—*i.e.*, by the law of the Provisional Government of March 27, 1917.

The law of March 27, 1917, re-established the autocephaly of the Georgian Church, setting forth that the rules which would regulate, in the future, the existence of the Georgian Church in the Russian State would be drawn up together with the superior authority of this Church. (Pending the election of the Catholicos-Patriarch, the Temporary Government of the Georgian Church had at that time as head Leonidas, Bishop of Guria and Mingrelia.)

These rules were drawn up and issued on July 25, 1917, under the title of the " Temporary Rules on the Situation of the Georgian Church in the Russian State."

The two legislative Acts of the Provisional Government concerning the Georgian Church (the law of March 27, 1917, and the " Temporary Rules " of July 25) created a régime of co-existence in the Russian State of two Orthodox Churches—the Russian and the Georgian. The Provisional Government conserved, pending the convocation of the Constituent Assembly, the order which existed under the Empire dealing with the financing by the State of the confessional organizations, and their subordination to Government control in certain matters (nomination of the clergy, etc.).

We shall see later on that these two laws, while re-establishing in principle the rights of the Georgian Church, were far from being perfect, presenting internal contradictions and giving to the principle proclaimed an incomplete and irregular embodiment; but let us now consider Georgian Church history, noting several dates which mark certain stages in the process of the development of the canonical independence, or autocephaly, of the Georgian Church.

* * * * *

The merits of the Georgian Church before the Universal Church are great,[1] but for the Georgian nation its Church has been, as was

[1] We have the testimony to this effect of many Christian historians; *e.g.*, Kerakos, an Armenian historian of the thirteenth century, says that Queen Tamara of Georgia made a treaty of peace with the Sultan of Damascus, and since that time the Sultans have treated Christians more humanely.

Dositheus, Patriarch of Jerusalem, says the pious Iverian kings have always been administrators and protectors of the Holy Sepulchre and the other holy places.

The Arab historian, Ibn Shaddana, also says that Queen Tamara offered Salladin 200,000 dinars for the Holy Cross, and in 1187 asked that the monasteries taken from the Christians should be restored. Even at the present day there are at the holy places—Mount Athos, Bulgaria, Syria, Cyprus, Antioch—over thirty monasteries and churches built by the Georgians.

set forth in the letter addressed to the Conference at Genoa by Ambrose, Catholicos-Patriarch of Georgia, the "principal factor of the power and glory of the National Georgian State."

We may refer those interested in Georgian Church history to the considerable literature on this question, in Georgian, Russian, French, and English, and to the more special publications of philological, canonical, patrological character, and so forth.[1]

The history of the Orthodox Church of Georgia reveals a typical process of the birth and development of a local Orthodox Church: baptized by missionaries of a neighbouring Church, the newly converted flock passes the first period of its Church life in a close canonical dependence on the Mother-Church; as the local ecclesiastical life develops and the national hierarchy strengthens, the new diocese receives a larger autonomy; the ties which attach it to the distant Mother-Church weaken, becoming more and more nominal; in the last stage, the dependence on the Mother-Church expresses itself in forms of subordination more symbolical than practical (for instance, by the ratification by the Mother-Church of the local Primate before his elevation to this dignity; by the sending to the Metropolis of a certain amount of the Church receipts; by the mention of the name of the head of the Mother-Church at service; by the obligatory reception of the holy oil from the Mother-Church, etc.). Lastly comes the formal granting of complete independence from the Mother-Church. As said above, this takes place by decision of the Mother-Church, or according to the resolution of an *Œcumenical* Council. Autocephaly was so received by the Orthodox Churches of Cyprus, (and later) Greece, Roumania, Serbia, Montenegro, Bukovino-Dalmatia, etc., and so also by the ancient Georgian Church.

Born at the point where two Orthodox Church currents meet—the influence of the Patriarchate of Constantinople and that of the Patriarchate of Antioch—the Georgian Church attributes to Nino, a Holy virgin who came from Byzantium, the conversion to Christianity of the Georgian nation (326), and to the activity of the thirteen Syrian Fathers, who came from Antioch (St. John of Zedazeni and his twelve disciples), both its further propagation in, and the foundation of, the hierarchy of that country.

In 384 the Georgian Bishop Pantophilos assisted at the second Œcumenical Council, which transferred the Georgian Church from

[1] Published by the Georgian Society of History and Ethnography; the Georgian Church Museum; the Russian Academy of Science ("Texts and Researches in Armeno-Georgian Philology"); the Faculty of Oriental Languages of the University of Petrograd ("Collections in Japhetical Philology"); the University of Tiflis ("Sidzveleni Sakartvelozssi"), and various separate works of Professors Marr, Takaichvili Tsagareli, Kekelidze, etc.

the jurisdiction of the Patriarch of Constantinople to that of the Patriarch of Antioch.

In 458, in the reign of the Georgian King Vakhtang Gargaslan and of Anastasius I., Emperor of Byzantium, the Archbishop of Mtskheta, the Georgian capital, was elevated to the rank of Catholicos (a title belonging in the Christian East to the heads of local Churches).

The Antiochian Patriarch Palladius, from whom the Georgian (Iverian) Church then depended, sent to Mtskheta the first Catholicos, Peter (a Greek), and from that time the Iverian Church enjoyed a certain autonomy in its interior affairs, but its head remained a Greek, receiving consecration from the Patriarch of Antioch.

In 553, in the reign of the Georgian King Pharsinan, the Catholicos of Mtskheta and all Georgia was elected by and from among the Georgian clergy, continuing to receive consecration from Antioch. In the VIIIth century, after the death of the Catholicos Bartholomew, his successor, Catholicos John, went to Antioch, where the Council of the Antiochian Church, presided over by the Patriarch Theophilactus, granted autocephaly to the Georgian Church. In the Xth century the Catholicos of the Georgian Church was elevated to the dignity of Patriarch and Catholicos of all united Georgia.

The decision concerning the granting of autocephaly to the Georgian Church was later confirmed: (1) In the XIth century by the Patriarch of Antioch, Theodosius (in connection with the question of the preparation of the holy oil); (2) by the Council of the Antiochian Church (also in the XIth century) presided over by the Patriarch Peter; (3) and in the same century by his successor, Theodosius.

The great canonist of the Orthodox Church, Theodore Balsamon, Patriarch of Antioch, in his analysis of Chapter 2 of the Resolutions of the Œcumenical Council, mentions the Georgian Church among the autocephalous Churches of the East, and writes that the Archbishop of Iveria was recognized as independent by the Antiochian Council. The Byzantine canonist—Mathias Vlastav, author of the "Elementary Syntagma"—also states that the Georgian Church is not dependent on any of the Eastern Patriarchs.

Being autocephalous, the Georgian Church took part in the common life of all the Churches.

She was invited to take part in:

1. The Council of Florence (1439–1442), from which her representatives, the Metropolitans John-Gregory and Dositheos, withdrew, considering as unacceptable the plans of the Emperor John VI.

2. The Council of Basle.

3. The Council of Moscow (1666), which was convoked for the trial of the Patriarch Nikon of Russia; at which the Georgian Church was

represented by the Metropolitan Epiphanius and the Archimandrite Pachomius.

* * * * *

But the process of the canonical development of the Georgian Church did not stop with the acquisition of complete canonical independence. The expansion of the Kingdom of Georgia, its gradual decentralization, and the development of the political autonomy of the Western Georgian provinces, involved the necessity of granting to the senior among the bishops of these provinces a canonical autonomy.

This perfectly canonical process ended in 1390 by the granting of autocephaly to the Archbishop of Bitjvinta (or Abkhasia), with the title of Catholicos of Abkhasia and Bitjvinta, and from 1444, of Catholicos of Abkhasia, Imeretia, and Western Georgia. His spiritual jurisdiction extended over all the autonomous principalities of Western Georgia (Imeretia, Guria, Mingrelia, Svanetia, and Abkhasia).

In 1657 the seat of the Catholicos of Western Georgia was transferred to Gelati, near Kutais.

Such a canonical division of Georgia into two Catholicates was fully acknowledged by the Orthodox Patriarchs of the East. We have testimony to this effect from the Patriarch Macarius of Antioch, and the Patriarchs Dositheos and Chrysanthos of Jerusalem, who addressed themselves, according to a special formula, to each of these two Catholicoi.

The existence of the autocephalous Catholicate of Western Georgia continued from 1390 to the end of the XVIIIth century.

* * * * *

Exhausted by a thousand years' strife for the defence of Christianity against Islam in the person of its diverse representatives (Arabs in the VIIth, VIIIth, and IXth centuries; Turks-Seldjuks in the XIth century; Mongolo-Tartars, under the leadership of Tchingis-Khan, in the XIIIth century; Tartars, led by Tamerlan, in the XIVth century; Persians and Turks in the XVIth, XVIIth, and XVIIIth centuries), Georgia turned for help to her northern neighbour and co-religionist, Russia. By a treaty, signed in 1783 by Catherine II., Empress of Russia, and the Georgian King Heraclius II., Georgia put herself under the protectorate of Russia, who, on her side, assumed the obligation of the defence of Georgia from foreign aggression, conserving to her a complete autonomy in internal affairs, and guaranteeing the succession of the Georgian Royal dynasty of the Bagratids.

Although canonical law, as we have said above, cannot be the object of constitutional or international legislation, we will here note that, according to the treaty of 1783, the Orthodox Georgian Church was left unchanged.

Twelve years after the conclusion of this treaty, when the armies of the Persian Shah Aga-Mahomet-Khan, who was irritated by the fact that Georgia had put herself under Russian protection, approached the Georgian frontiers, Russia, failing completely in her obligation, gave no help whatsoever to Georgia, which fell a victim to an invasion the like of which had not been suffered by her since the days of Tamerlan.

The rest of the story is known: King Heraclius II. died without having seen the liberation of his country, which was reduced to desolation and burning ruins. His son, King George XIII., reigned three years and a half.

After the invasion of Georgia, which took place under the eyes of an indifferent Russia, in answer to the request of the Georgian Government to consider the question of a more effective defence of Georgia in the future, the Russian Emperors Paul I. and Alexander I., after the death of King George XIII., simply annexed the kingdom of Georgia to Russia, proclaiming her a department of their empire, thus cancelling the treaty of 1783, concerning the protectorate of Russia over Georgia, and the guarantee of the sovereignty and autonomy of the latter.

At the same time the very ancient Georgian Church was deprived simply by decree of a laic power of the possibility of exercising her autocephaly.

"I wish," wrote Emperor Paul I. in 1801, "that Georgia be a department, and therefore place her immediately in relations with the Senate, and *in all that concerns her ecclesiastical affairs, with the Synod.*"

In 1811, by decree of Emperor Alexander I., the Catholicos-Patriarch Antonius II. was "convoked" to Russia, where he died. After his death the Georgian Church was not allowed to proceed to the election of a Catholicos-Patriarch, but a Governor-General of the Russian Synod was sent out from St. Petersburg with the title of Exarch of Georgia, to rule the most ancient autocephalous Church of Georgia.

It is not our purpose to criticize the motives of Emperor Paul I., and, beyond saying that he evidently thought that he was doing his best for his empire, we shall only remark that his order concerning the Georgian Church, being the decree of a *laic* power, was devoid of all canonical (ecclesiastical) importance. Therefore the ancient autocephalous Orthodox Church of Georgia (as we have already said) was not deprived of her autocephaly, but only of the physical possibility of exercising it, and remained, as she always had been, autocephalous.

In fact, the Russian bishops who, in execution of an irregular and anti-canonical decree of the laic power, interfered in the government of the autocephalous Orthodox Georgian Church committed a grave offence against the laws of the Church.

The Exarchate of the Synod of the Russian Church in Georgia was, during the whole time of its existence (over a hundred years), the instrument of the Russian Government for the carrying out of a definite State policy in the Caucasus, but we will refrain from any judgment of the work of the Exarchate in this connection, firstly, because it was precisely for the carrying out of this policy that it was created by the Russian Government, and secondly, because the very existence of a Synodal Exarchate over the Georgian Church being illegal and anti-canonical, there is no occasion to approach its deeds from the point of view of legality or of justice.

A few examples, however, will give some idea of the Exarchal régime to which the Georgian Church was obliged to submit: some time after the enforcement of the Exarchal tutelage over the Church of Georgia. Her property, valued at over a hundred million golden roubles, was confiscated; the Georgian language was systematically suppressed and replaced by Slavonic, even in those parishes where the congregation understood not a word of it; the beautiful ancient Georgian Church music—being considered to resemble the "bleating of a goat"[1]—was replaced by Slavonic chants, incomprehensible to the congregation; the Georgian bishops were exiled, etc.

The rule of the Russian Synod over the Georgian Church was also exceedingly unprofitable for the latter—for instance, with the permission of the Exarch Eusebius, a very rare XIth-century text of the Gospel was taken from the monastery of Gelati, stripped of its precious stones, and returned with false ones; from the Cathedral of Sion very great quantities of precious stones were taken away; the same was done with the jewels belonging to the Patriarchal Cathedral of Mtskheta, and the monasteries of Alaverdi and Bodbi. The old historical sacred books and manuscripts, with artistic miniatures and illuminations, were carried off; the famous image of the Virgin (valued at fifty thousand golden roubles) was taken away from the Castle Church of Metekhi in Tiflis by order of the Exarch Palladius. Mr. Sabingus took the best of the Georgian holy images, under pretext of restoring them, and despoiled them of their jewels. There was also systematic repression of the Georgian bishops and high clergy, for a peaceful and purely academic defence of the autocephaly of the Georgian Church. The exile of Bishops Kyrion and Leonidas and of the Archimandrite Ambrose are but typical incidents of this lamentable period in the history of the Georgian Church.

[1] See the letter of March 25, 1804, addressed by the Commander-in-Chief of the Russian armies in Georgia to the Catholicos-Patriarch Antonius II. ("Acts of the Caucasian Archeographical Commission," vol. ii., p. 268).

(To be continued.)

HYMNS OF THE GREEK CHURCH

IV. JULY TO SEPTEMBER

TRANSLATED BY THE REV. G. R. WOODWARD, M.A.

ΜΗΝ ΙΟΥΛΙΟΣ.

LIV.

Μνήμη τῶν Ἁγίων καὶ Θαυματουργῶν Ἀναργύρων Κοσμᾶ καὶ Δαμιανοῦ.

Ἰουλ. α'.

Ἀπολυτίκιον. Ἦχος πλ. δ'

Ἅγιοι Ἀνάργυροι καὶ θαυματουργοὶ
ἐπισκέψασθε τὰς ἀσθενείας ἡμῶν·
δωρεὰν ἐλάβετε,
δωρεὰν δότε ἡμῖν·

LV.

Μνήμη τοῦ Ὁσίου καὶ Θεοφόρου Πατρὸς ἡμῶν Ἀθανασίου τοῦ ἐν τῷ Ἄθῳ.

Ἰουλ. ε'.

Θεοτοκίον.

Μὴ εἰσέλθῃς μετ' ἐμοῦ,
ὡς ὁ Προφήτης σοι βοᾷ,
εἰς κριτήριον, Χριστέ·
ἐγὼ γὰρ οἶδα τὰ ἐμὰ
κατηγοροῦντά με πταίσματα
καὶ σοὶ κραυγάζω·
Ἐλέησον εὐχαῖς τῆς τεκούσης σε
ἐμὲ τὸν ταπεινὸν καὶ ἀνάξιον
ὡς τὸν Λῃστὴν καὶ Πόρνην
καὶ τὸν Ἄσωτον καὶ τὸν Τελώνην,
φιλάνθρωπε·
οὐ γὰρ δικαίους
ἦλθες τοῦ σῶσαι
ἀλλὰ μᾶλλον τοὺς πταίσαντας.

MONTH OF JULY.

LIV.

THE HOLY WONDER-WORKERS AND UNMERCENARY COSMAS AND DAMIAN.

July 1 (*Menaion*, p. 5).

Apolytikion. Fourth Tone Plagal.

Ye Unmercenary Saints,
Working many a wonder,
Take our ailings and complaints
In your charge and under.

Of the Lord ye did receive
Freely, of his treasure;
So do ye our wants relieve
Freely, in full measure.

For tune, see *Songs of Syon*, No. 89, 230, or 253.

LV.

OUR HOLY AND GOD-BEARING FATHER, ATHANASIUS OF ATHOS.

July 5 (*Menaion*, p. 22).

Theotokion.

Into judgement, Christ, with me,
Enter not (say I to thee,
As the prophet); for I know
That my falls deserve thy blow.
So I sue for mercy; "Spare
E'en me, at thy Mother's prayer,
Me the unworthy, me the vile,
As thou showedst grace erewhile
To the Harlot, to the Thief,
To the Son, that came to grief,
To the Publican: for thou
Lovest men, and, as I trow,
Camest not to heal the whole,
But to raise the fallen soul."

LVI.

Μνήμη τῶν Ἁγίων τεσσαράκοντα πέντε Μαρτύρων, τῶν ἐν Νικοπόλει τῆς Ἀρμενίας.

Ἰουλ. ι'.

Στιχηρὰ προσόμοια. **Ηχος α'.**

1. Πανεύφημοι Μάρτυρες, ὑμεῖς
λίθοις συντριβόμενοι
Χριστὸν τὴν πέτραν τὴν ἄρρηκτον
οὐκ ἐξηρνήσασθε
ἀλλὰ νικηφόροι
χάριτι γενόμενοι
ἀγγέλων τοῖς χοροῖς συναγάλλεσθε·
μεθ' ὧν πρεσβεύσατε
δωρηθῆναι ταῖς ψυχαῖς ἡμῶν
τὴν εἰρήνην
καὶ τὸ μέγα ἔλεος.

2. Καλλίνικοι μάρτυρες, φρουραῖς
ἅμα συγκλειόμενοι
ὡς ἐντολῶν θείων φύλακες
καὶ ἐντηκόμενοι
δίψει οὐρανόθεν
δρόσον ἐκομίσασθε,
ὑμᾶς πνευματικῶς ἀναψύχουσαν·
διὸ πρεσβεύσατε
δωρηθῆναι ταῖς ψυχαῖς ἡμῶν
τὴν εἰρήνην
καὶ τὸ μέγα ἔλεος.

3. Ἀήττητοι μάρτυρες, ζωὴν
ἀληθῆ ποθήσαντες
καὶ εἰς ἀεὶ διαμένουσαν
θάνατον ἄδικον
παρανόμῳ ψήφῳ
χαίροντες ὑπέστητε,
καὶ νῦν μετὰ μαρτύρων εὐφραίνεσθε
μεθ' ὧν πρεσβεύσατε
δωρηθῆναι ταῖς ψυχαῖς ἡμῶν
τὴν εἰρήνην
καὶ τὸ μέγα ἔλεος.

LVI.

THE FORTY AND FIVE HOLY MARTYRS OF NICOPOLIS IN ARMENIA.

July 10 (*Menaion*, p. 43).

Stichera prosomoia. Tone 1.

1. Ye all-praiseworthy Martyrs,
When crush'd beneath the stone
For Christ (that Rock of Ages
Infrangible alone),

Him bravely ye denied not,
But, conquerors through his grace,
In chorus now with Angels
Thrice happy is your case.

With whom make intercession,
On our behalf, for peace;
And may he grant us mercy,
Whose mercies never cease!

2. O glorious Victor-martyrs,
Confined by watch and ward,
Yet keepers of the sayings
Divine of Christ your Lord,

For thirst when ye lay dying,
He sent you in his love
Refreshment for your spirits,
His dew from heav'n above.

And therefore intercede ye,
On our behalf, for peace,
And may he grant us mercy,
Whose mercies never cease!

3. Indomitable Martyrs,
Ye long'd for life that is
True life, and everlasting;
And, to attain to this,

Condemn'd by lawless judgement,
To suffer was your choice,
Unjustly: hence with martyrs
Now justly ye rejoice.

With whom make intercession,
In our behalf, for peace;
And may he grant us mercy,
Whose mercies never cease!

For tune, see *Songs of Syon*, No. 11 or 29.

LVII.

Μνήμη τῶν Ἁγίων Μαρτύρων Κηρύκου καὶ Ἰουλίττης.

Ἰουλ. ιε'.

Τροπάριον. Ὠδὴ θ'. **Ἔφριξε πᾶσα ἀκοή.**
Ἰωσήφ.

Ὡς ῥόδα ταῖς μαρτυρικαῖς
ἐξηνθήσατε κοιλάσι, Μακάριοι,
ὡς κρίνα εὔοσμα,
ὡς Παραδείσου θεία βλαστήματα,
μυρεψικὴν ὡς ἀληθῶς
στάζοντα τερπνότητα
καὶ τῶν πιστῶν τὰς ψυχὰς
εὐωδίᾳ μυστικῇ κατευφραίνοντα.

LVIII.

Μνήμη τῆς Ἁγίας Μεγαλομάρτυρος Μαρίνης.

Ἰουλ. ιζ'.

Ἐξαποστειλάριον. **Ὁ οὐρανὸν τοῖς ἄστροις.**

Μαρίνα Μάρτυς Κυρίου
καὶ καλλιπάρθενε νύμφη
ῥῦσαι λαόν σου καὶ πόλιν
ἐκδυσωποῦσα τὸν Θεὸν
ὅπως ῥυσθῶμεν οἱ πάντες
φθορᾶς ὀργῆς καὶ κινδύνων.

LIX.

Μνήμη τῆς Ἁγίας Μυροφόρου καὶ Ἰσαποστόλου Μαρίας τῆς Μαγδαληνῆς.

Ἰουλ. κβ'.

Στιχηρὸν προσόμοιον. **Ἦχος πλ. β'.**
Ἀνατολίου.

Πρώτη κατιδοῦσα τὴν θείαν ἀνάστασιν
Μαρία ἡ Μαγδαληνὴ
τοῦ πρώτου τῶν ἀγαθῶν αἰτίου
τοῦ τὴν ἡμετέραν εὐσπλάγχνως φύσιν
θεώσαντος
πρώτη καὶ εὐαγγελίστρια ἐδείχθης
βοῶσα τοῖς ἀποστόλοις·
τὴν ἀθυμίαν ἀποθέμενοι
τὴν εὐθυμίαν ἀναλάβετε
καὶ δεῦτε κατοπτεύσατε Χριστὸν ἐξαναστάντα
καὶ κόσμῳ παρέχοντα τὸ μέγα ἔλεος.

LVII.

THE HOLY MARTYRS KERYKOS AND JULITTA.

July 15 (*Menaion*, p. 77).

Troparion. Ode ix. By Joseph.

As Roses on the Martyr's dell,
Ye Saints did bud and flower:
As Lilies fraught with fragrant smell,
The growth of Eden bower.

Ye drip with myrrh; ye fill our glen
Indeed with mystick savour;
Ye glad the hearts of Christian men,
Whom with your scent ye favour.

For tune, see *Songs of Syon*, No. 58, 62, 128, or 150A.

LVIII.

THE HOLY MIGHTY MARTYR, MARINA.

July 17 (*Menaion*, p. 88).

Exapostellarion.

Marina, Martyr, slain by sword,
Fair Virgin-spouse of Christ thy Lord,
Preserve thy town and folk,
By urgent prayer that God may save
Us all from peril of the grave,
And anger's deadly stroke.

For tune, see *Songs of Syon*, No. 216 or 217.

LIX.

SAINT MARY MAGDALENE, THE OINTMENT-BEARER, AND EQUAL OF THE APOSTLES.

July 22 (*Menaion*, p. 110).

Stichêron prosomoion. By Anatolius.

Thou wast the first and foremost,
O Mary Magdalene,
By whom, on Easter morning,
The risen Lord was seen;
That Lord from whom all blessings
First flow'd for thee and thine:
Who, of his tender mercy,
Made mortal flesh divine.

Thou first didst bear good tidings,
And to the Eleven didst cry,
"No longer, sirs, be downcast,
But lift your hearts on high.
Come scan the form of Jesus
Arisen from the grave,
Who gives his grace in plenty
To free-man or to slave."

For tune, see *Songs of Syon*, No. 88.

ΜΗΝ ΑΥΓΟΥΣΤΟΣ.

LX.

Μνήμη τῶν Ἁγίων ἑπτὰ Μαρτύρων τῶν Μακκαβαίων.

Αὐγ. α'.

Κοντάκιον. Ἦχος β'. **Τὰ ἄνω ζητῶν.**

Σοφίας Θεοῦ
οἱ στύλοι οἱ ἑπτάριθμοι
καὶ θείου φωτὸς οἱ λύχνοι οἱ ἑπτάφωτοι
Μακκαβαῖοι πάνσοφοι
πρὸ Μαρτύρων μέγιστοι Μάρτυρες
σὺν αὐτοῖς τὸν πάντων Θεὸν αἰτεῖσθε
σωθῆναι τοὺς τιμῶντας ὑμᾶς.

MONTH OF AUGUST.

LX.

THE HOLY SEVEN MARTYR MACCABEES.

Aug. 1 (*Menaion*, p. 9).

Kontakion. Tone 2.

Ye that are the sevenfold pillars
Of the Wisdom from the skies,
And the sevenfold lighted cansticks,
O ye Maccabees all-wise,
Vanguard, greatest of the Martyrs,
With your after-comers, pray
To the Lord of all to save us,
Who observe your festal day.

For tune, see *Songs of Syon*, No. 344

LXI.

Μνήμη τῆς Ἀνακομιδῆς τοῦ λειψάνου τοῦ Πρωτομάρτυρος καὶ Ἀρχιδιακόνου Στεφάνου.

Αὐγ. β'.

Ἀπολυτίκιον. Ἦχος δ'. **Ταχὺ προκατάλαβε.**

1. Βασίλειον διάδημα
ἐστέφθη σὴ κορυφὴ
ἐξ ἄθλων ὧν ὑπέμεινας
ὑπὲρ Χριστοῦ τοῦ Θεοῦ
Μαρτύρων Πρωτόαθλε·
σὺ γὰρ τὴν Ἰουδαίων
ἀπέλεγξας μανίαν
εἰδές σου τὸν Σωτῆρα
τοῦ Πατρὸς δεξιόθεν.
Αὐτὸν οὖν ἐκδυσώπει ἀεὶ
ὑπὲρ τῶν ψυχῶν ἡμῶν.

Κοντάκιον. Ἦχος πλ. δ'.

2. Πρῶτος ἐσπάρης ἐπὶ γῆς
ὑπὸ τοῦ οὐρανίου Γεωργοῦ,
πανεύφημε·
πρῶτος τὸ αἷμα ἐπὶ
διὰ Χριστὸν ἐξέχεας,
μακάριε,
πρῶτος ὑπ' αὐτοῦ τὸν τῆς νίκης
στέφανον ἀνεδήσω
ἐν οὐρανῷ
ὡς ἀθλητῶν προοίμιον
Στεφανῖτα τῶν μαρτύρων
ὁ πρώταθλος.

LXI.

THE TRANSLATION OF THE RELICS OF ST. STEPHEN, PROTO-MARTYR AND ARCHDEACON.

Aug. 2 (*Menaion*, p. 15).

Apolytikion. Tone 4.

1. As King, with stephanotis round
Thy forehead, Stephen, wast thou crown'd.
This for thy labours, borne because
Of Christ thy God, and for his laws.
Vaunt-courier of the Martyr-host,
Thou didst refute mad Jewry's boast,
And sawest Jesus standing by
The Father's own right hand on high.
Him therefore ask thou us to spare;
Such be thy constant earnest prayer!

Kontakion. Fourth Tone Plagal (p. 17).

2. The first of seed, thou, on the land
Sown by the heavenly til-man's hand,
Praiseworthy is thy name:
The first of blood was thine, outpour'd
Upon the earth for Christ thy Lord,
How blissful is thy fame!

The first to have thy temples bound
By Jesu, and as Victor crown'd
In glory, thee we greet,
Chief Christen combatant, and strong
To brace the after Martyr-throng,
Saint Stephen, first Athlete.

For tune, see *Songs of Syon*, No 217.

LXII.

Μνήμη τῶν Ἁγίων ἑπτὰ Παίδων τῶν ἐν Ἐφέσῳ.

Αὐγ. δ'.

Ἐξαποστειλάριον. **Τοῖς μαθηταῖς συνέλθωμεν.**

Τυραννικοῦ πρὸ βήματος
τὸν Χριστὸν παῤῥησίᾳ
Παῖδες ἑπτὰ καὶ μάρτυρες
ἐκηρύξατε πάντων
Θεὸν Σωτῆρα καὶ Κτίστην·
ὑμεῖς γὰρ θείᾳ προνοίᾳ
σπηλαίω χρόνοις πλείοσι
κατὰ φύσιν θανόντες
ὑπερφυῶς αὖθις ἐξαν-
ίστασθε ὡς ἐξ ὕπνου,
αἱρετικῶν τὰ στόματα
ἀποφράττοντες πάντων.

LXII.

The Holy Seven Children of Ephesus.

Aug. 4 (*Menaion*, p. 28).

Exapostellarion.

Before the tyrant's seat ye came
Ye Martyr Childer Seven,
And there with boldness did proclaim
Christ, God of earth and heaven:

Your Saviour, Maker. In a grot
With sealed bars and portals,
Through Providence it was your lot
To die the death of mortals.

But, after supernatural way
When years, a many in number
Were down, ye rose again one day
From death, as if from slumber.

Thus cutting clean the ground away
Of hereticks' objection,
Ye stop all mouths, that still gainsay
The Body's Resurrection.

For tune, see *Songs of Syon*, No. 62.

LXIII.

Ἀνάμνησις τῆς Ἁγίας Μεταμορφώσεως τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Αὐγ. ϛ'.

Κοντάκιον αὐτόμελον. **Ἦχος βαρύς.**

Ἐπὶ τοῦ Ὄρους μετεμορφώθης
καὶ, ὡς ἐχώρουν, οἱ Μαθηταί σου
τὴν δόξαν σου,
Χριστὲ ὁ Θεὸς,
ἐθεάσαντο·
ἵνα, ὅταν σε ἴδωσι σταυρούμενον,
τὸ μὲν πάθος νοήσωσιν ἑκούσιον,
τῷ δὲ κόσμῳ κηρύξωσιν
ὅτι σὺ ὑπάρχεις ἀληθῶς
τοῦ Πατρὸς τὸ ἀπαύγασμα.

LXIII.

The Transfiguration of our Lord God and Saviour Jesus Christ.

Aug. 6 (*Menaion*, p. 43).

Kontakion automelon. Barys Tone.

Transfigured wast thou on the height
Of Tabor: and, as best they might,
The three disciples with thee saw
Thy Glory, Christ their God, with awe:
That they might ken, when they should see
The Sufferer mounted on the Tree,
That thou wert pleased to have it so:
That they might preach thee high and low,
And men might truly in thee trace
The brightness of thy Father's face.

LXIV.

Μνήμη τῆς ἐξ Ἐδέσσης ἀνακομιδῆς τῆς ἀχειροποιήτου Εἰκόνος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἤτοι τοῦ Ἁγίου Μανδηλίου.

Αὐγ. ιϛ'.

Τροπάριον. Ὠδὴ δ'. **Συνεσχέθη.**

Ὡραιώθης
κάλλει παρὰ πάντας,
Σῶτερ, τοὺς υἱοὺς τῶν βροτῶν·
κἂν γὰρ οὐκ εἶδος εἶχες

LXIV.

The Translation from Edessa of the Image not made with Hands of our Lord Jesus Christ, or the Holy Napkin.

Aug. 16 (*Menaion*, p. 94).

Troparion. Ode 6 (p. 95). By Germanus Patriarch.

Fairer wast thou, Saviour, than
Any other son of man,
Though the deeds of Passion-week
Marr'd thy form, and beauty eke,

οὐδὲ κάλλος ἐν καιρῷ τοῦ πάθους,
ἀλλὰ τῷ ὄντι πάντα κατεφώτιζες,
καὶ δηλοῖ σου τῆς μορφῆς ἡ θέα.
ἧς τὸ ὁμοίωμα
ῥάκει ἐκτυπωθὲν
ὥσπερ θησαυρὸς ἡμῖν δεδώρηται.

Yet indeed thou wert the Light
Of the world, e'en as the sight
Of thy features maketh clear,
Stamp'd upon this canvas here,
Thy true Likeness, which we treasure
As a gift, surpassing measure.

LXV.

Μνήμη τοῦ Ὁσίου Πατρὸς ἡμῶν Ποιμένος τοῦ Αἰγυπτίου.

Αὐγ. κϛ'.

Κοντάκιον. Ἦχος δ'. **Ἐπεφάνης σήμερον.**

Τῶν λαμπρῶν ἀγώνων σου,
ὅσιε Πάτερ,
ἡ ἁγία σήμερον
ἐπέστη μνήμη τὰς ψυχὰς
τῶν εὐσεβῶν κατευφραίνουσα,
Ποιμὴν Θεόφρον,
Πατὴρ ἡμῶν ὅσιε.

LXV.

Our Holy Father Poimen of Egypt.

Aug. 27 (*Menaion*, p. 150).

Kontakion. Tone 4.

The year-day of thy toils renown'd,
Good Father, is again come round,
Delighting faithful souls, as gleemen,
Who hymn thee, godly father Pœmen.

LXVI.

Μνήμη τοῦ Ὁσίου Πατρὸς ἡμῶν Μωυσέως τοῦ Αἰθίοπος.

Αὐγ. κη'.

Ἀπολυτίκιον. Ἦχος α'.

Τῆς ἐρήμου πολίτης
καὶ ἐν σώματι Ἄγγελος
καὶ θαυματουργὸς ἀνεδείχθης θεοφόρε
Μωσῆ πατὴρ ἡμῶν·
νηστείᾳ ἀγρυπνίᾳ προσευχῇ,
οὐράνια χαρίσματα λαβὼν
θεραπεύεις τοὺς νοσοῦντας
καὶ τὰς ψυχὰς
τῶν πίστει προστρεχόντων σοι.
Δόξα τῷ δεδωκότι σοι ἰσχύν·
δόξα τῷ σὲ στεφανώσαντι·
δόξα τῷ ἐνεργοῦντι διὰ σοῦ πᾶσιν ἰάματα.

LXVI.

Our Holy Father, Moses the Ethiopian.

Aug. 28 (*Menaion*, p. 152).

Apolytikion. Tone 1.

Burgess of the desert-waste;
Bodied, yet as Angel chaste,
Thou a Wonder-worker art,
Bearing God within thy heart,
Father Moses, thou, by fast,
Prayer and vigil, long-time hast
Been endow'd with heavenly grace,—
Power to heal the sick apace,
And the souls of every one,
Who in faith toward thee run.
Laud to him, who thus empow'red thee!
Laud to him, who crown'd and dow'r'd thee!
Laud to him, who by thy hand
Worketh cures in every land!

LXVII.

Μνήμη τῆς ἀποτομῆς τῆς τιμίας Κεφαλῆς τοῦ Ἁγίου ἐνδόξου Προφήτου, Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου.

Αὐγ. κη'.

Ἰδιόμελον. **Γερμανοῦ Πατριάρχου.**

Τί σε καλέσωμεν, Προφῆτα;
Ἄγγελον, Ἀπόστολον, ἢ Μάρτυρα;
Ἄγγελον,
ὅτι ὡς ἀσώματος διῆξας.

LXVII.

The Beheading of the Holy Glorious Prophet and Forerunner, John Baptist.

Aug. 28 (*Menaion*, p. 157).

Idiomelon. By Germanus, Patriarch.

What must be the word that best
Doth describe thee, Prophet blest?
"Angel," well may we acclaim thee,
"Martyr" and "Apostle" name thee.
"Angel," for, from first to last,

Ἀπόστολον,
ὅτι ἐμαθήτευσας τὰ ἔθνη·
Μάρτυρα δὲ
ὅτι σου ἡ κεφαλὴ ὑπὲρ Χριστοῦ
ἐτμήθη.
Αὐτὸν ἱκέτευε
ἐλεηθῆναι τὰς ψυχὰς ἡμῶν.

Thine was vigil, prayer and fast.
And "Apostle," for thou teachedst,
And to heathen people preachedst.
"Martyr" too, for with the sword
Thou wert 'headed, for thy Lord.
Prithee, ask him, for thy sake,
Pity on our souls to take.

ΜΗΝ ΣΕΠΤΕΜΒΡΙΟΣ.

LXVIII.

Μνήμη τοῦ Ἁγίου Μάρτυρος Μάμαντος.

Σεπτ. β'.

Κοντάκιον. **Ἦχος γ'. Ἡ Παρθένος σήμερον**

Ἐν τῇ ῥάβδῳ Ἅγιε
τῇ ἐκ Θεοῦ σοι δοθείσῃ,
τὸν λαόν σου ποίμανον
ἐπὶ νομὰς ζωηφόρους·
θῆρας δὲ
τοὺς ἀοράτους καὶ ἀνημέρους
σύντριψον
ὑπὸ τοὺς πόδας
τῶν σὲ ὑμνούντων·
ὅτι πάντες οἱ ἐν κινδύνοις
προστάτην, Μάμα,
θερμόν σε κεκτήμεθα.

MONTH OF SEPTEMBER.

LXVIII.

The Holy Martyr Mamas.

Sept. 2 (*Menaion*, p. 17).

Kontakion. Tone 3.

Holy Mamas, with the rod
Erst assign'd to thee by God,
Tend thy flock: thy people lead
To the life-bestowing mead.
Beasts unseen, ungentle foes,
Tread thou 'neath the foot of those
Who extol thee; for all we,
Whensoe'er in jeopardie,
Are in thee, Saint Mamas, blest
With a Champion full of zest.

LXIX.

Ἡ Ἀνάμνησις τοῦ γενομένου παραδόξου θαύματος ἐν Κολοσσαῖς τῆς Φρυγίας παρὰ τοῦ ἀρχιστρατήγου Μιχαήλ.

Σεπτ. ς'.

Στιχηρὸν Προσόμοιον. **Ἦχος πλ. α'.**

Οπου ἐπισκιάσει ἡ χάρις σου Ἀρχάγγελε
ἐκεῖθεν τοῦ διαβόλου διώκεται ἡ δύναμις·
οὐ φέρει γὰρ τῷ φωτί σου προσμένειν
ὁ πεσὼν Ἑωσφόρος.
Διὸ αἰτοῦμέν σε
τὰ πυρφόρα αὐτοῦ βέλη
τὰ καθ' ἡμῶν κινούμενα
ἀπόσβεσον τῇ μεσιτείᾳ σου
λυτρούμενος ἡμᾶς ἐκ τῶν σκανδάλων
αὐτοῦ,
ἀξιῶμνητε Μιχαὴλ Ἀρχάγγελε.

LXIX.

The Memorial of the Strange Miracle wrought at Colossè in Phrygia by the Archangel-General Michael.

Sept. 6 (*Menaion*, p. 46).

Stichéron prosomoion. First Tone Plagal.

Where falls the shadow of thy grace,
Archangel Michael, from that place
Is banish'd far the devil's might,
Because he cannot brook thy sight.
The fallen Lucifer is he.
And therefore this we beg of thee,
To quench for us the fiery darts,
Wherewith he aims at human hearts,
And, by thy mediation ay,
From all his pitfalls in our way
Deliver us, and we shall tell
Thy praise, hymn-worthy Michaël.

LXX.

Ἡ παγκόσμιος Ὕψωσις τοῦ τιμιοῦ καὶ ζωοποιοῦ Σταυροῦ.

Σεπτ. ιδ'.

Ἀπολυτικιον. Ἦχος α.

1. Σῶσον Κύριε τὸν λαόν σου, καὶ εὐλόγησον
τὴν κληρονομίαν σου, νίκας τοῖς Βασιλεῦσι
κατὰ βαρβάρων δωρούμενος καὶ τὸ σὸν
φυλάττων διὰ τοῦ Σταυροῦ σου πολίτευμα.

Ὠδὴ ς'. Ὁ Εἱρμός.

2. "Νοτίου θηρὸς ἐν σπλάγχνοις
"παλάμας Ἰωνᾶς
"σταυροειδῶς διαπετάσας
"τὸ σωτήριον πάθος προδιετύπου
σαφῶς·
"ὅθεν τριήμερος ἐκδὺς
"τὴν ὑπερκόσμιον Ἀνάστασιν
"ὑπεζωγράφησε
"τοῦ σαρκὶ προσπαγέντος Χριστοῦ
τοῦ Θεοῦ
"καὶ τριημέρῳ ἐγέρσει
"τὸν κόσμον φωτίσαντος.

LXXI.

Μνήμη τοῦ Ἁγίου Μεγαλομάρτυρος Εὐσταθίου, καὶ τῆς συνοδίας αὐτοῦ.

Ἰδιόμελον. Ἦχος πλ. β'. Ἐφραὶμ Καρίας.

Ἀδαμάντινε τὴν ψυχὴν
πῶς σε κατ' ἀξίαν ἐπαινέσωμεν;
τὴν γὰρ φύσιν ὑπερέβης
χρημάτων καὶ παίδων
καὶ τῆς συμβίου στερούμενος
τὴν μακαρίαν ἐκείνην
καὶ ἀοίδιμον φωνὴν τοῦ Ἰὼβ ἐξεβόησας·
Ὁ Κύριος ἔδωκεν
ὁ Κύριος ἀφείλετο·
ὡς τῷ Κυρίῳ ἔδοξεν
οὕτω καὶ ἐγένετο·

LXX.

THE WORLD-FAMOUS EXALTATION OF THE PRECIOUS AND QUICKENING CROSS.

Sept. 14 (*Horologion*, p. 195).

Apolytikion. Tone 1.

1. Save thy people, Lord, and bless
Thine inheritance no less,
Granting Christen kings and lords
Victories o'er barbaric hordes,
Guarding, through thy Cross, the health
Of the Church, thy common wealth.

For tune, see *Songs of Syon*, No. 112, 239, or 298.

Ode 6. *The Heirmos* (*Menaion*, p. 97).

2. When Jonah lay in donjon-keep
Inside the monster of the deep,
He hove his hands, pourtraying plain
The Sign of Christ, for sinner slain.
Whence turning, when three days were past,
This Jonah show'd, by true forecast,
The Rising from the grave afresh
Of God, who suffer'd in the flesh,
But on the third day stood upright,
And fill'd our darksome world with light.

LXXI.

THE HOLY MIGHTY-MARTYR EUSTATHIOS AND HIS COMPANY.

Sept. 20 (p. 126).

Idiomelon. Second Tone Plagal. By Ephraim of Caria.

How may we fitly praise thee,
Eustathios, because
With spirit firm as flint-stone,
Thou trod'st o'er nature's laws.

For reft of goods and chattels,
Of sons and wife, with Job
Thou utteredst his sentence,
Blest, famous o'er the globe,

"The Lord gave that he gave me;
The Lord hath ta'en away:
According to his pleasure,
'Tis done; do as he may."

Ἀλλ' ὃν ἠγάπησας Θεὸν
καὶ ὃν θερμῶς ἐπεπόθησας
πάλιν σοι τοὺς φιλτάτους ἐδωρήσατο,
συναθλητὰς γενέσθαι σοι προμηθευσάμενος·
μεθ' ὧν διὰ ποικίλων βασάνων
τὸ μακάριον τέλος διήνυσας.
Αὐτοὺς καὶ συμπρεσβευτάς σου λαβόμενος,
καρτερόψυχε Εὐστάθιε,
δυσώπησον λυτρωθῆναι ἡμᾶς
τῶν ἀνομιῶν ἡμῶν.

But God, whom thou didst long for,
And fervently didst love,
Of purpose set, restored thee
Thy darlings, as above,

To be thy fellow-athletes:
So, with thy sons and wife,
By divers kinds of torment
Well endedst thou thy life.

These take, thy fellow-bedesmen,
Brave-hearted Saint, and plead
With Christ, that he may save us
From every lawless deed.

For tune, see *Songs of Syon*, No. 11, 29. 187.

LXXII.

Μνήμη τῆς Ἁγίας Μεγαλομάρτυρος καὶ Ἰσαποστόλου Θέκλης.

Σεπτ. κδ'.

Κοντακιον. Ἦχος πλ. δ'. Ὡς ἀπαρχάς.

Τῆς παρθενίας τῷ κάλλει ἐξέλαμψας,
καὶ μαρτυρίου στεφάνῳ κεκόσμησαι,
ἀποστολὴν πιστεύῃ, Παρθένε, ὡς ἔνδοξος·
καὶ τοῦ πυρὸς μὲν τὴν φλόγα εἰς δρόσον μετέβαλες,
τοῦ ταύρου δὲ τὸν θυμὸν προσευχῇ σου ἠμέρωσας,
ὦ Πρωτοάθλητε.

LXXII.

THE HOLY MEGALO-MARTYR, EQUAL OF THE APOSTLES, THECLA.

Sept. 24 (*Menaion*, p. 145).

Kontakion. Tone 4 Plagal.

Comely, sheen in Virgin-gown,
Beautified with Martyr-Crown,
Glorious Virgin, elevate
High as the Apostolate,

Maid, who turnedst fiery flame
Into dews, thy prayer did tame
Th' angry bull: so thee we greet,
Of thy sex, the First-Athlete.

LXXIII.

Μνήμη τῶν Ἁγίων Μαρτύρων Τροφίμου, Σαββατίου, καὶ Δορυμέδοντος.

Σεπτ. ιθ'.

Ἐξαποστειλάριον.

Ὁ οὐρανὸν τοῖς ἄστροις
κατακοσμήσας ὡς Θεὸς
καὶ διὰ τῶν σῶν Ἁγίων
πᾶσαν τὴν γῆν φωταγωγῶν,
Δημιουργὲ τῶν ἁπάντων,
τοὺς ἀνυμνοῦντάς σε σῶζε.

LXXIII.

THE HOLY MARTYRS TROPHIMUS, SABBATIUS, AND DORYMEDON.

Sept. 19 (*Menaion*, p. 125).

Exapostilarion.

Thou, who didst, as God, adorn
Heaven with stars, at eve or morn,
By thine Hallows' pilot-ray
Showing all the earth thy way;
Maker of all things that be,
Save thou those who worship thee.

For tune, see *Songs of Syon*, No. 112, 239, 298.

NAMES OF SAINTS

WITH A BRIEF ACCOUNT OF THEIR LIVES

ANATOLIUS, ST., Patriarch of Constantinople; present at the Council of Chalcedon; he departed to his rest in A.D. 458. [No. LIX.]

ATHANASIUS, ST., of Trapézus. First a monk in Mysia, of Bithynia; then, migrating

to Mount Athos, he founded there the great monastery called *Laura*. "A celebrated ascetic under Nicephorus Phocas, who highly valued him" (Neale), *c.* A.D. 969. [No. LV.]

COSMAS and DAMIAN, SS., of Rome. They suffered under Carinus and Numerian, *c.* A.D. 282. Physicians who worked without fee or reward, and were therefore called the *Anargyroi*. [No. LIV.]

EPHRAIM OF CARIA, ST. So called to distinguish him from Ephraim the Syrian. A writer of Idiomela, probably of the eighth century. [No. LXXI.]

EUSTATHIOS (EUSTACE), ST., and his wife, Theopistè, with their two sons, Agapius and Theopistos, suffered under Adrian, *c.* A.D. 120. [No. LXXI.]

GERMANUS, ST. Native and Patriarch of Constantinople; "regarded by the Greeks as one of their most glorious confessors." His poetical works are few. He lived from *c.* A.D. 634-734. [Nos. LXIV. and LXVII.]

JOSEPH OF THE STUDIUM, ST. A Sicilian by birth. In A.D. 830 he removed to Thessalonica, where he embraced the monastic life, and thence to Constantinople. [No. LVII.]

KÉRYKOS (KYRIAC) and JULITTA, SS. A three-year-old babe and his mother, of Iconium, both martyred at Tarsus in Cilicia in A.D. 296, under Diocletian. The history of their martyrdom is well told by Neale in his *Victories of the Saints*. An old chapel at Tintagel, in Cornwall, is said to have been dedicated to St. Julitta. [No. LVII.]

MAMAS, ST. Of Gangra in Paphlagonia. Born in prison, shortly before the martyrdom of both his parents. Brought up by his foster-mother, Ammia, he became a shepherd boy, and was only fifteen years old when he, too, suffered martyrdom. [No. LXVIII.]

MARÍNA, ST. (the St. Margaret of the West). Of Antioch in Pisidia. Martyred in her fifteenth year, A.D. 270. [No. LVIII.]

MOSES THE ETHIOPIAN, ST. Once a negro slave, and a robber. But, repenting of his sins, he was baptized, and became a holy monk, converting many of his former comrades. This was in the fourth century. [No. LXVI.]

POIMEN. A most holy and famous abbot; *c.* A.D. 450. [No. LXV.] N.B.—Poimen in Greek signifies *shepherd*.

STEPHEN, ST. His body is believed to have been buried at Gamala, about twenty miles distant from the scene of his martyrdom. Thence it was translated to Hierusalem by a devout priest named Lucian in A.D. 415. [No. LXI.]

THE FORTY AND FIVE MARTYRS of Nicopolis, in Armenia. Under Licinius, A.D. 315. [No. LVI.]

THE IMAGE FROM EDESSA. This Eikon, once owned and treasured by Abgarus, Governor of that city, was brought to Constantinople in the reign of Romanus I., in the middle of the tenth century. [No. LXIV.]

THE MIRACLE AT COLOSSÆ. Said to have been wrought by St. Michael to preserve a church dedicated to him at Chonæ, a suburb of Colossæ. [No. LXIX.]

THE SEVEN HOLY CHILDREN OF EPHESUS. In the time of the Decian persecution, A.D. 250, the "Seven Sleepers of Ephesus" were buried alive in a cave on Mount Celion, outside Ephesus; but in the reign of Theodosius the Less, A.D. 434, it is believed that they awakened from their long slumber by the power of that Lord with whom "one day is as a thousand years, and a thousand years as one day." See J. M. Neale's *Deeds of Faith* (Legend No. XV.), and his *Original Sequences and Hymns* (p. 135); also *The Seven Sleepers of Ephesus*, by the writer of this paragraph.

THECLA, ST., of Iconium. At the age of eighteen she was taught the Catholic faith by St. Paul the Apostle, whom she followed. After proclaiming Christ in divers cities, and suffering much, she departed this life in her own country, having come to fourscore years and ten. [No. LXXII.

TROPHIMUS, SABBATIUS, and DORYMEDON, SS., suffered at Antioch under Probus, *c.* A.D. 278. [No. LXXIII., said to be a very ancient *Exaposteilarion*.]

THE PATRIARCH AND CLERGY OF RUSSIA UNDER THE BOLSHEVIKS

By Professor NIKOLAI GLUBOKOVSKY, D.D.

THE state of the Russian Orthodox Church under the Bolsheviks is most saliently illustrated by the fate of her leaders and representatives. The aim of Communism being the repudiation on principle and the practical extermination of the Christian religion, it is but natural that in Orthodox Russia the fierce hatred of the Communists is primarily directed against the episcopate, which has thus become the special victim of the ruthless and consistent Socialist tyranny. Verily, as a body the Russian hierarchs represent a host of martyrs while separate individuals in not infrequent cases suffer what may be styled as super-martyrdom.

In this case it is not the individual victims, however tragic their fate may be, who signify. Far more important is the prevailing tenor of official oppression and legalized persecution. This thesis cannot be refuted by the fact of the actual existence of a numerous Orthodox clergy, for its wholesale extermination would be impossible. On the contrary, it is corroborated by the clergy being placed under general surveillance as, indeed, by all the methods of the anti-ecclesiastical Communist Government. The Bolshevist system does not attack the rank and file of the clergy as a body, thus leaving a semblance of freedom and inviolability, but invariably and persistently persecutes all its prominent, gifted, energetic, and influential members, suppressing them by every means in its power, whether by temporary isolation or complete extermination. Such an insidious system is equally applied to the episcopate and the lower clergy, being calculated to produce the most destructive effect upon the rank and file, who, deprived of their authoritative leaders will become demoralized and disheartened, will lose all influence and degrade the service of the Church and Christian religion itself. The state of general panic is enhanced and fomented by the unabating brutal terror intended to reduce the clergy to that state of amorphous apathetic indifference so common at present among the Russian people in regard to politics.

I.

This deeply-laid treacherous scheme aims at the overthrow of the entire structure of the Church by undermining its foundations and contaminating its body. In pursuance of this latter purpose all manner of infamous calumnies against the episcopate were dragged to light, invented, published, and exaggerated, and bishops accused of fictitious "dark" crimes against morality committed long ago were openly tried by revolutionary tribunals and, amid the derisive laughter of the entire rabble horde, were invariably sentenced to the meanest hard labour (for example, Palladius, Archbishop of Saratov).

Those, however, were unique cases. More frequently eminent bishops were seized upon no definite accusation and thrown in dark dungeons, where they were subjected to slow torture, resulting in complete exhaustion and actual disease. They were told off to perform special "mean" tasks, such as sorting the dirty linen of the prisoners. The most worthy Cyril (Smirnov), Metropolitan of Karzan, who never bowed so much as his brow before the Communist Baal, was thrown into a sombre Moscow dungeon, a cellar with neither light nor air. There he languishes still for no cause whatever, and, according to accurate information, his sight and hearing are gravely impaired. And yet he had but to yield to the demands of the Communists that he should mitigate his sentence

concerning one unfrocked traitor (Vladimir Putiata), to obtain full civic rehabilitation and socialist honours. But, faithful to the truth of God, this eminent prelate refused all compromise and preferred nobly to suffer for the sake of righteousness. Bishop Theodore (Posdeievsky), Principal of the Moscow Academy of Divinity, well known for his rigid conservatism, was arrested for no outward cause and shut up in the same prison. Here he was appointed to the dispensary and became the object of the attacks of his Jewish fellow prisoners, who wantonly accused him of supplying them with injurious or deteriorated medicines. In consequence of this régime of torture, he became temporarily alienated. Bishop Gurius (Stepanov), Inspector of the Kazan Academy of Divinity, a scholar and missionary, Doctor of Ecclesiastical History, could only become odious to the Bolsheviks on account of his "right" political views, which, however, he never actively propounded. He was likewise incarcerated and contracted tuberculosis, with which His Grace Anatòlius (Grissiuk) is also undoubtedly threatened. This latter prelate was doomed to perish in this black-hole, because after the sack of the Kazan Academy by the Communists, he, as its Principal, organized and carried on lectures for the students in one of the adjacent monasteries. And manifestation of sympathy towards the suffering bishops on the part of their fellow prisoners served but to increase their hardships, as was personally testified to us by the Suffragan Bishop of Petrograd, Artemius (Iliensky), who found himself in a Moscow prison for the sole reason that at the time of the occupation of Louga by detachments of Yudentich's "white" army, he was residing in that town.

Other bishops who are "at liberty" are subjected to humiliating outrages, from which more particularly the Archbishop of Kostroma, Seraphim (Mestcheriakov) has suffered, who had published in English his thesis on the prophet Balaam. Formerly this prelate was to a certain extent "privately" unfavourable to Tsarism and was in consequence deprived of his see of Irkutsk. Nowadays he has had a full taste of revolutionary liberty and drunk his fill of the cup of Communism: in Kostroma he was forced to mount guard at the door of various "comrades" holding the posts of Commissars, and to act as messenger carrying "Soviet" parcels all day about town at a run, never daring to stop to bestow a blessing on the faithful, as the Communist chiefs would inflict a severe punishment for being late. As to the local suffragan bishop it is said that he was compelled to do scavenging work in the streets and clean the public lavatories. Not one prominent bishop escaped the clutches of the Chrezvychaika, nor its horrible dungeons. Every episcopal promotion provided an opportunity for endless socialistic prevarications, and frequently led the candidates not to their see, but to the Bolshevist prison, whence not all by far attained their post.

For cases when it was absolutely impossible to thrust the victims into the Communist prison-house or retain them therein indefinitely, there was introduced the cruel torture of a "conditional conviction" to certain penalties, usually to banishment to some cold and distant region, or to imprisonment for a definite and lengthy period. During this period, the person under sentence was at any time liable to receive his punishment by "administrative" order on the slightest suspicion and was, therefore, obliged to exercise particular caution and live under constant apprehension, thus losing all independence of action and necessary self-possession. As the periods of such "conditional" conviction were generally lengthy, frequently up to five years, the prelate thus found himself handicapped, not merely in the administration of his diocese, but likewise in his private life. Under such inquisitional surveillance, to my own knowledge, the venerable Metropolitan of Novgorod, Arsenius (Stadnitsky), Doctor of Ecclesiastical History and late Principal of the Moscow Academy of Divinity, was placed, being "conditionally" sentenced to five years' deportation with hard labour to the province of Arkhangelsk. To his query addressed to the "revolutionary tribunal" as

to the cause of such continuous persecution, he received in open court the conclusive reply: "Thou art persecuted for existing. . . ."

It is beyond possibility even to enumerate all the afflictions, insults, and humiliations inflicted upon the representatives of the Orthodox Russian hierarchy by the Bolsheviks, who do not allow them so much as to think or live in peace. None are exempt from fierce Communistic "attentions," and ruthless Socialistic repressions, which at times are extended to the entire diocese, as when, for instance, nearly all the suffragan bishops of Moscow were arrested together, or the Archbishop of Astrakhan, Metrofan, and his suffragan bishop, Leontius, were shot on the same night. A Russian diocesan bishop lives under continual espionage and surveillance, inclusive of actual domiciliary arrest.[1] Constraint is imposed on all his actions, and not in private alone, but even when he officiates in places of public worship, whither Bolshevist spies frequently penetrate with the object of keeping an insidious watch on his every word and gesture. It happened once that for such base purposes the atheistic Hebrew magnate Zinoviev, together with his secretary, Antzelovitch, an unbaptized Jew, made his appearance in the Smolny cathedral while the Metropolitan was officiating. Every Russian hierarch lives under a continual risk of imprisonment, where, without formal accusation or warning, he is menaced with a summary execution. Being human he can but surmise on his fate and reverently beseech the Lord to "make him know his end" (Ps. xxxix. 4).

The nomination to an episcopal see is unavoidably associated with considerable annoyances which are frequently purposely prolonged, as in the case of Bishop Peter (Zvierev), who, promoted from the suffragancy of Balakhna to the diocese of Pensa, has been for months past awaiting his destiny in Bolshevist bondage, driven about from Nizhny-Novgorod to Moscow, and everywhere compelled to share the vile "Communistic" company of the worst dregs of Bolshevism. The bishop on his throne is treated like a criminal on the block, and after death may be deprived of the burial due to his rank, as was the case with the Archbishop of Astrakhan, Palladius (Sokolov), for a long time Chairman of the Synod Board of Education in Petrograd, whose remains were refused interment by the side of his predecessors, but sent to the common burial ground. As to the burial place of the prelates executed without receiving the supreme comfort of Holy Communion, those are known to the Lord alone. Verily, "the dead bodies of Thy servants have they given to be meat unto the fowls of heaven, the flesh of Thy saints unto the beasts of the earth" (Ps. lxxix. 2).

II.

The entire history of the Russian episcopate under the Bolshevist-Socialist domination is but another "roll of a book" as seen by the prophet, in which with the blood of hierarchs are written within and without "lamentations, and mourning, and woe" (Ezekiel, ii. 10). At the head of this roll of martyrs stands His Holiness Tikhon (Bielavin), Patriarch of Moscow and All-Russia, the head of the Russian Orthodox Church and the great hero of her martyrdom under atheistic Bolshevist tyranny.[2] His undoubtedly is the greatest martyrdom, almost

[1] For illustration of autobiography see "Messages of the Metropolitan Platon of Kherson and Odessa," in *The Constructive Quarterly*, vii. 4. December, 1919, pp. 663-664.

[2] Biographical facts concerning the Patriarch Tikhon. Born in the town of Porkhov, province Tver, graduated at the Petrograd Academy of Theology. Embraced an educational career, but was later appointed suffragan bishop in the Diocese of Kholm. Thence he was transferred to North America, where he spent seven years; was subsequently Archbishop of Jaroslavl and later Vilna. In April, 1917, was elected Metropolitan of Moscow, and in November the All-Russian Church Council elected him Patriarch of All-Russia.

unprecedented in history for its unmitigated duration and truly diabolical variety of torments. The early confessors usually had not long to suffer in order to attain a martyr's crown, but he is even deprived of this blessed eventuality, which he himself dares not contemplate, for is he not placed at the head of the Church and responsible for her? What will her fate be without him? This may be surmised by the state of affairs produced in peaceful Constantinople by the vacancy of the patriarchate. . . . It is true that were such a misfortune to befall the Church there exist duly appointed successors, but those would only represent a locum tenens, devoid of full powers, until they received their sanction from the Convocation, which cannot be expected to be summoned under the Bolsheviks; while these latter, having got rid of the Patriarch, would certainly not admit a normal procedure and would put forward their own candidates. There exists the firm conviction that the Bolshevist ringleaders have long ago condemned the Patriarch to imprisonment in a desolate monastery situated on the rocky Kubensk Island in the Province of Vologda, and at the first opportunity, however slight, will exile him hither and raise to the Patriarchal throne the former Archbishop of Pensa, Vladimir (Putiata), excommunicated by the Patriarch and an adherent of the atheistic "Soviet Government." How great is the need of "the wisdom of the serpent" for forestalling all the dangers ahead and of "the meekness of the dove" for safeguarding the purity of the Church (Matt. x. 16).

Meanwhile, friends and enemies alike are watching his every step, some with hope, others with evil design. The former, indignant at the outrages of the Communists and lacerated to the quick by Socialistic mockery, frequently either openly demand, or imply by their behaviour the necessity of energetic public protests, and are dissatisfied with the outwardly calm self-command shown by the Patriarch. But the Primate, though at all times joyfully willing to sacrifice his life,[1] will not risk, to ensure the safety of his Church, raising his voice in protest for fear of thereby raising the hue and cry of the Bolshevist pack, ever ready to tear the body of the Church, when after the shepherd is smitten the sheep of the flock shall be scattered asunder (Matt. xxvi. 31, Mark xiv. 27), and yet is he called upon to render an account to the Lord according to the commandment: "Behold I and the children which God hath given me" (Heb. ii. 13).

[1] Already on January 19, 1918, His Holiness the Patriarch Tikhon, in a special encyclical message "to hierarchs, pastors, and all faithful children of the Russian Orthodox Church" wrote: "The enemies of the Church are seizing power over her and her inheritance by force of deadly arms. But you must withstand them by the strength of your faith, by raising your voice in a powerful lament, which will arrest the madmen and will show them that they do not possess the right to call themselves the champions of the people and the constructors of a new life according to the wisdom of the people, for they are acting in direct opposition to the conscience of the people. . . . And if it is meet to suffer for the sake of Christ, we call upon you, beloved children of the Church, we call upon you to suffer with us in the words of the Holy Apostle (Rom. viii. 35): 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?'" And here is the "appeal" of the All-Russian Church Council addressed at the same time to "Orthodox Christians," which says that with the carrying into effect of the decree on the freedom of conscience "holy Orthodox Russia would be transformed into the land of Anti-Christ, into a spiritual wilderness in which death would be preferable to life. Speak out to all who have abandoned God and conscience, and testify by deed that you have hearkened to the voice of your father and spiritual leader. His Holiness the Patriarch Tikhon, in a special message, exhorts you to take up with him the cross of suffering in defence of our sanctuaries in obedience to the voice of the Apostle (Philip. i. 29): 'For unto you it is given in the behalf of Christ, not only to believe in Him but also to suffer for His sake.' Better to shed our blood and be honoured with a martyr's crown, than permit our Orthodox faith to be set up to derision."

It behoves him to possess the power of Christian charity in no common degree in order to safeguard his flock even at the price of temporarily afflicting his faithful adherents and to retain their affection in the face of their disappointed ardour.

Meanwhile, the enemies are pressing from everywhere and endeavouring to violate the innermost soul of the Church. The Patriarch is daily menaced with actual imprisonment while remaining under almost continuous domiciliary arrest, when it is impossible for anyone to enter the patriarchal apartments without passing the ferocious and rude Communist sentry mounting guard at the entrance; moreover, each newcomer must fill in a special register giving a detailed account of his personality and the object of his visit. All this far surpasses St. Paul's bondage in Rome, for he, during two years, was permitted to receive all that came to him and preached to them with all confidence, no man forbidding him (Acts xxviii. 30-31).

Every device is put into practice in order to insult the Patriarch both in public and in private, to humiliate him as a prelate and a man. The Bolsheviks have appointed as their Church administrator the most iniquitous priest in Petrograd, Michael Galkin,[1] who abjured all religion and sold his vile soul to Satan. Now this base renegade has summoned the Patriarch as a witness at a mockery of a trial, and hinting at the peculiarity of the prelate's vestments, rudely called him a buffoon. His Holiness retained his customary affability in order to avoid complications, and thus create no false pretext. He was deprived of his faithful servant, who had shared his missionary labours in North America and has now been separated from his bride and thrown in prison till he disowns his patron. The Patriarch, while sorrowing over his servant's fate and powerless to alleviate it, finds much consolation in the latter's adamantine loyalty. At times the Patriarch's freedom of moving about his own residence was limited to one storey and he was forbidden access downstairs to his offices, thus being obliged to communicate with members of his administration through intermediaries. Finally it was decided that the Patriarch's apartments were too spacious, and the ground floor was occupied by some disreputable workmen who indulged their Communistic habits to the extent of appropriating the front entrance and compelling the Patriarch himself and those who called on him to the sole use of the back door, a proceeding His Holiness has had to adopt on previous occasions. All these outrages were perpetrated at a time when the People's Commissaries, through their literary *advocatus diaboli* Maxim Gorky, were officially seeking the aid of the Patriarch Tikhon to launch an international appeal for the relief of the devastating famine, and he himself was sorely troubled in his mind, for the opinion of the Russian people concerning the saving of the Communists from the abyss they had dug for themselves was extremely divided and the conscience of every believer was torn asunder. . . .

Ever present was the menace of domiciliary searches invariably followed by looting and the annihilation of everything the ruffians could lay their hands upon. When nothing valuable or enticing remained, the last articles of clothing belonging to the Patriarch and to his suite were seized upon and their owners were held responsible before the Chrezvychaika for every extra pair of underwear. It is specially to be deplored that during such raids the most precious documents and valuable manuscripts are irretrievably lost, for they are either immediately destroyed or carried away for further destruction. The Patriarch himself was frequently obliged to have recourse to the same proceedings in anticipation of a visit from a "comrade" patrol, for which reason no copies were found of his official pastorals, which have long since become prohibited to the public and are almost an historical relic. In an age of culture and at the height of civilization,

[1] Entered Petrograd Academy of Divinity in 1908, and had been expelled in his third year in 1910-1911.

the history of the Russian Church during the Bolshevist period will assume the primitive form of tradition transmitted by "hidden succession," for it cannot as yet be confided to paper. In Petrograd I knew a punctilious professor who repeatedly essayed to keep a brief chronicle of church events, but was every time obliged to burn it up to escape arrest the first domiciliary search. There exists no privacy of correspondence nor a private desk unopen to the prying, insolent Communist eye, which does not even neglect the waste paper basket in the Patriarch's study. A Petrograd archimandrite whose half-torn letter was discovered therein, was arraigned before the Chrezvychaika for keeping up intercourse with His Holiness, while a Soviet official favourably commended in the letter was thrown into prison for having won the sympathy of the clergy. . . .

The Patriarch is extremely restricted in his movements, even as regards holding services outside his guarded palace, and for some time was not allowed to leave it on any account, except when taken out under a guard of Bolsheviks to be examined by the Communists. Later, under the Jew Steklov, the special permission of the latter had to be obtained every time the Patriarch wanted to leave his palace.

When the Russian workman Kalinin succeeded Steklov as President of the All-Russian Executive Committee, matters were somewhat easier, if only as regards the non-insistence on certain formalities which, however, were not abolished. The Patriarch was obliged to drive straight to the church and return without visiting anyone. He was allowed only to "perform service," and not to "hold meetings," as the Socialists' *censores Ecclesiae* term preaching, which was absolutely prohibited, thus depriving the Patriarch of his essential function of preaching the Gospel.

Naturally, the Patriarch's office is reduced to a minimum. All the staff of officials has been reduced to the limits of a small provincial consistory, in spite of the fact that now the office has to superintend affairs both in Russia and abroad, where a great deal has to be organized all over again, *e.g.*, in the border republics which have seceded from Russia, in which the spirit of undesirable and immoderate separatism has spread to Church circles likewise, assuming the character of schismatic revolt in the Ukraine, causing schism with rupture of communion in Georgia, which is now in the power of unknown elements; in Esthonia and Latvia, Russian Orthodox chapels are held in contempt; in Finland, frankly Russophobe and officially preaching "boundless hatred to everything Russia," immoderate claims of an anti-canonical character (autocephalia) are put forth; in fanatically Catholic Poland the down-trodden Orthodox congregations are at the mercy of perfidious propaganda and of the supercilious Polish landowners, being deprived of Orthodox hierarchical leaders and of proper administration, which is still not organized. Even in Russia communication was difficult and greatly delayed, while with foreign countries it had to be carried on mostly telepathically, and yet matters were very urgent. Permission to send representatives was not very easy to obtain. For Kiev, the Patriarch selected Sergius (Stragorodsky), Metropolitan of Vladimir, who had formerly been in Japan, Greece, and Finland. Sergius, however, was interned in Nizhni-Novgorod, and it was with great difficulty that Michael (Yermakov), Archbishop of Grodno, was sent as Patriarchal Exarch to the Ukraine, while for Poland the Exarch had to be chosen from among the exiled bishops, George (Yaroshevsky), Archbishop of Minsk, being appointed to that post.

There were few assistants and it was no easy matter to get new ones. The Bolsheviks either deliberately prevented energetic and authoritative collaborators from coming to Moscow, or dispersed those who were already there. Others were not always obedient, either from fear (of the Bolsheviks) or because of a strange evasiveness, but there was no means of ensuring their safety and making them submit, in spite of all the urgency of special Church questions. For

instance, after the brutal liquidation of the Northern front, the Archangel diocese suffered greatly and was left without a bishop. The see was offered to Barnabas,[1] Archbishop of Tobolsk, famous for his mysterious influence (through Rasputin) during the pre-Revolutionary period, a half-educated market gardener, but clever and eloquent, and good at repartee, knowing how to influence the masses. He accepted, but continued to stay on in Moscow, and the Patriarch was forced to send a superintendent to Archangel from Vologda, and to seek for hierarchical chiefs, obtained with difficulty and installed with sorrow.

There is a universal expectation of some revelation, of pacification, a desire for guidance, a demand for answers to questions. . . . Apparently the Patriarch of Russia might worthily and truly repeat the words of the Apostle Paul (2 Cor. xi. 27-30): "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold [as no fuel is provided either for his palace or church] and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? Who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities." These latter are so great physically that Patriarch Tikhon, who is far from having completed his threescore years, and is by nature wise and calm, sometimes produces the impression of a living corpse.

And yet there is great need for him to be alert, strong, and keen-sighted; it is necessary to fight, not only against atheistic propaganda, but even more so against that of alien religions, which in the case of Catholicism, is becoming very energetic, trying to take advantage of all the misfortunes of the Orthodox Church, and has already established its metropolitan see, with the arch-fanatic Andrei Sheptitsky at the head, for the whole of the Ukraine, whence the Orthodox Metropolitan Anthony (Khrapovitsky) was forced to flee.

Questions affecting Christianity in general brought forward by atheistic anarchy all the world over make it necessary to raise one's voice in inter-ecclesiastical conferences, but even communications from Sweden and Norway to Moscow take two years to arrive, and require to be answered in accordance with the existing altered and indefinite conditions. This sometimes leads to unexpected and dangerous collisions. In Finland the stupidly obstinate nationalists, incited and encouraged thereto by the Government, wanted to introduce into the Orthodox Church the New Gregorian style, accepting the latter at their convocations and informing the higher civil authorities of the fact, and the latter confirmed this alteration as an indisputable State law. A Patriarchal decision was necessary, but none arrived, and the separatists deliberately avoided making any attempt to obtain the necessary reply (even if it were through Esthonia); and in October, 1921, of their own accord they introduced the new calendar, some time after an official notice was received, stating that the Patriarch could not give his blessing, as the question affected the whole Orthodox procedure and had to be discussed by the Orthodox Œcumenical Church as a whole. At the present time the Orthodox Church is everywhere oppressed and down-trodden, while people on the spot will not wait, and so confusion ensues. Thus, it is quite natural that many Orthodox Finns and all Russians do not want to pray according to the New Style without the Patriarch's permission, and yet do not want to infringe the civil Government law, and all look to the Patriarch to find a way out of the difficulty, whereas the Patriarch is far from the scene of action, and does not directly feel all the acuteness of the position or know all the essential circumstances. All the blame falls on him as the head, or simply owing to the brutal vindictiveness of the Bolsheviks who wreak their thwarted malice on the chief when unable to reach the rank and file. One East Siberian

[1] Died in May, 1922.

bishop (Paul) managed to escape from the Bolshevist death zone and let the people abroad know of the Communist persecution of the Russian Orthodox Church. The persecutors, feeling their disgrace, blamed the Patriarch, and accused him of having sent Bishop Paul as his special emissary with a special message. The Archangel clergy made a sorrowful appeal to the Archbishop of Canterbury, and again Patriarch Tikhon was blamed, and accused of having incited them to make their appeal (though it was caused exclusively by intolerable suffering), and in any case holding him responsible for his subordinates—and this was already an ominous threat, as the Bolsheviks had more than once shot innocent bishops taken merely as hostages, as, for instance, Bishop Platon (Kulbush) of Reval, who perished at Yuriev (Dorpat) when the Whites began to advance. . . . It is indeed a case of "in perils of robbers, in perils of mine own brethren, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils among false brethren" (2 Cor. xi. 26).

And the perils are all the greater because they lie in the very situation itself which entails great trials to the Patriarch. Amid the universal devastation which has overthrown all the normal supports and has scattered to the wind all the elements of Russian statehood, the Church is the only support for civic patience in the present, and the last hope of the future statehood for the (politically) healthy portion of the Russian population. The latter look trustfully to the Church and confidently appeal to it in all questions of life and civic physical existence. Defrauded of everything and having lost all, frequently even their honour and fair fame, people have become disappointed in all authority and have no confidence in any Government. Everyone is seeking for an explanation from non-human authority, and striving to obtain divine direction. The masses are asking for spiritual guidance and are seeking it from the clergy, who must take the place of down-trodden Right, alienated Reason, stifled Conscience, silenced Prophecy, and to untie Life's knots which have become veritable death nooses for everyone, owing to vile policy. Naturally, they want the solutions to be political likewise, or, at any rate, politically applicable. I know this from long experience and wide observation. In the county town of Vologda, the inhabitants of the environs eagerly petitioned that the locally venerated ikon of the Merciful Saviour should visit them, and eagerly listened to the eloquent preacher, but always asked him to decide their political difficulties with regard to topical questions of State. Of course, the preacher answered evasively, and thus even weakened his pastoral authority, because all bore in mind that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. iv. 8).

The clergy, forced by the unheard-of tyranny of the Bolshevist authorities to wholesale treason, remain civically loyal, but the force of circumstances over which they have no control have forced them into a trying and difficult political position which infuriates the atheistic usurpers all the more because of its objectively ominous significance. Naturally, all this is an intolerable burden on the Patriarch and complicates his martyr-like position. A non-Russian, foreign Slav, with an authoritative name, residing abroad, expressed his opinion, far too candid and distinctly fantastic, that in order to liquidate the terrible Russian crisis, Patriarch Tikhon must be made Tsar of Russia as one who is fully recognized by all the principal, fundamental elements of society, thereby conducing to the regeneration of the State and internal pacification.[1]

[1] Let all Christian Russians, and there are few real Russians who are not Christians, unite in determining "to restore Russia by electing the Patriarch of Moscow as Tsar for a term of years, not as an autocratic Tsar, but as a Tsar who will be the spiritual father of his people; who, like the good King of England will not meddle in politics (? ! ?), but will be above them; who will give a great,

If such an uncommon solution seems feasible to a Servian bishop with English education, what must be the wishes of the persecuted Russian people, what the hopes of the weary and broken-hearted? For these His Holiness the Patriarch is the leader of Russia, bearer of the loftiest ideals, their only stay, and the final emblem of glad possibilities. He is their sole light in darkness, to him are turned the eyes of all who suffer with the Motherland and speak for the restoration of a Russia worthy of her high estate. The Patriarch is the incarnation of this ideal, and by this very fact concentrates in himself all the best political aspirations, without having the possibility of even giving voice to them, not to speak of accomplishing them. The outward cause for persecution is given, but the Bolsheviks sense the danger, and hungrily gnash their teeth, as ravening wolves seeking to pull down their prey. The Patriarch is thus out in the arena among the wild beasts, and apostolically "stands in jeopardy every hour" (1 Cor. xv. 30-31), "dying daily." This is incessant and superhumanly hopeless, turning the daily persecution of the Church of Christ into a constant martyrdom. By faith only, Christian and miraculous, is the oppressed frailty of man endowed with an astounding might, preserving moral order in the midst of the chaos of anarchy. In the welter of awful convulsions now shaking the universe, Tikhon, Patriarch of All the Russias, keeps and safeguards peace, and taking all in all, is the greatest peacemaker of his day, fulfilling the blessed Sermon on the Mount (Matt. v. 9).

III.

All Russian hierarchs share, to a certain extent, the fate of their Patriarch, and in their own spheres experience the same tribulations; in proportion, this is true also of the lower clergy, whose martyrdom is all the higher, in that, being surrendered to the mercy of provincial ignorant brutes, in the midst of the incensed and turbulent masses, they are hidden in the crowd, and are revealed only by individual exceptions.[1] The elementary satisfaction of being seen and condoled with is not for them, in fact they can only perish in the general obscurity. The state of things in the distant corners of Russia can be seen from the inquiry-suggestion made by one of the local Communist leaders at the very commencement of the Bolshevik era; it ran: "The bourgeoisie sleeps, the Red Army stands in full battle array; am awaiting orders to commence a general massacre," which last always fell heaviest on officials and "parsons," and left yawning gaps in their ranks. In Siberia, punitive detachments of primitive aboriginals were

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spiritual ideal to his people, and leave them to work out its application."—Nikolai Velimirovic, Bishop of Ochrida. (THE CHRISTIAN EAST, ii. 2. July, 1921).

[1] In his "Messages" Metropolitan Platon of Kherson and Odessa, writes: "If you could only know the suffering the Church is undergoing at present time! Already (at present is much more) fourteen bishops have been murdered. Almost before my very eyes they recently killed in Kieff the good and eminent Metropolitan Vladimir, aged seventy-two. I know that my friend, Archbishop Andronicus of Perm, was killed in the following manner: his beard was plucked out, his eyes were gouged out, his cheeks were torn off, and then he was strangled and thrown into the river. I know that Bishop Ambrosy of Tcheboksary was killed thus: he was tied to the tail of a horse and the horse was driven at full speed until the bishop was practically lifeless. Then he was torn in pieces, and the fragments were scattered in every direction. Bishop Macarius was led before a firing squad. He sang psalms unceasingly until the bullets pierced him. Many martyrs also come from those of the devout Christian laity". . . . Recently the following occurred: "the Bolsheviks seized an eminent priest, took him out to the cemetery and there crucified him; and an elderly clergyman was stripped, all his clothing was taken away from him, after which he was commanded to dance; and finally they threw him into an empty well"—*The Constructive Quarterly*, vii. 4. December, 1919, pp. 660, 664.

specially hired; these slaughtered the populations of entire towns, and invariably massacred anyone in clerical attire, the wearers of which were predestined to a violent end. One young educated lady from Petrograd, a voluntary nursing sister, was captured by Bolshevist troops, and found herself in the wilds of Siberia, where, owing to the shortage of doctors, she occupied the post of district medical officer, although she was a mathematician by training. She was not released, in spite of numerous applications and official requests from the capital for her return, as in accordance with the Bolshevist misrule, "all the power is delegated" to "local Soviets," which must attend to their own needs, without consideration of the general needs of the State, to them unknown and alien, in view of the general chaos, where all conforments have lost the faculty of co-operation, mutual sympathy and understanding. The lady above mentioned finally managed, by the use of some deception, to break free from her captivity and reach Petrograd. She had experienced events on the spot, seen, and could bear witness to the fact that sometimes, in the vast expanses of Siberia, there is one parish church and clergy for a thousand versts around, the reason being that the Communist bands on their raids used to drive the priests into their churches, usually built of wood, and burn them alive with the buildings. This was very faithfully accomplished by hireling savages, whom in general the Soviet Government keep at hand for its massacres, counting on their mercenary loyalty. Not for nothing did one artistically inclined Hebrew, who afterwards occupied a prominent post in the Commissariat for Social Welfare, chuckle with glee at the willingness of the Chinese to live on human flesh even in Petrograd, their fidelity to their masters "to the end," their willing attitude, as of a faithful dog.

In Russia proper, everywhere similar, more or less extensive "battues" of the clergy take place, always ferocious, and often carried out by special Communist raids.

In one village, known to the writer, where the church had a double staff of clergy, the Bolshevist ruffians forced them to dig themselves a common grave on the brink of which they shot the incumbent. He fell into the grave, was covered by the second priest, who immediately fell into the same grave, to be followed by the deacon and so on. The Nikolsky district of the Vologda province was harried by a wild Communist band, whose leader, a worthy disciple of Lenin and a very fiend, Kuznetsov by name, declared "he would as lief pot a priest as a partridge." He exterminated all such of the clergy as had not time to fly, throwing their bodies in the woods, and forbade their burial, until kind people secretly rescued the bodies by night, and gave them burial. Such excesses were not universal, but every district experienced something of a like nature.

It is in such conditions, and with such prospects, that the forsaken Russian priesthood must accomplish their sacred mission. They have been deprived of all means of livelihood, often driven from their last refuges, forced to beg their bread of their flock, also reduced to poverty and always treacherously excited against them. They have long since limited themselves in their priestly duties, and still do not refuse to fulfil various civil duties, which have increased enormously, the only persons able to perform them being the clergy. At certain times, and in certain districts, the priesthood were "mobilized" to a man for service in capacities often repugnant to their convictions and their religious conscience. They were forcibly obliged to serve, and this tyranny extended even to the performance by them of their religious duties. There are documents even as recent as 1921 showing that provincial "Cheka" committees forced the priests to bind themselves to "educate all believing people to belief in the Soviet power, in all sermons and speeches to agitate for government by the workers, which is the government of the Soviets." Therefore "it is proposed that copies of all sermons and speeches should be given, and signed originals of those preached should be sent, confidentially, by special messenger, at the end of each month,

to the local political bureau, notifying when each sermon is to be, and has been preached." A threatening "hope is expressed that the priest in question will not give occasion for further measures to be taken." In addition, the priest has categorical orders "to watch (1) assemblies of deserters and (of) individuals; (2) bandits; (3) persons agitating against the Soviet authorities; (4) the activities of local authorities (with respect to whom the priest is the secret spy and informer of the "Cheka"); (5) the general trend of local opinion; (6) persons concealing arms and deserters; (7) places where uniforms and equipment are concealed."

This glaringly bloodthirsty document brilliantly and typically characterizes the generally oppressed state of the Orthodox Russian priesthood, cruelly limited in the most intimate particulars of its religious duties by the police measures of a tyrannical and atheistic Communism. It may only be added that prison or bullet remove all outstanding personalities, the remainder being savagely terrorized; and all being crushed by want, fettered by despotism, surrounded by suspicion, covered with odium by the State, weakened in organization and government, systematically exterminated, and only filling its ranks haphazard. These are shepherds defending themselves from ravening wolves, when their scattered and sometimes unruly flocks need their utmost attention.

The Orthodox Church of Russia is truly being crucified on a Golgotha of Bolshevist making, and there is none to save or help. . . .

"Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before Thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all Thy people, since the time of . . ." The Russian Revolution ". . . . unto this day" (Nehemiah ix. 32).

"O remember not against us former iniquities; let thy tender mercies speedily prevent us; for we are brought very low.

"Help us, O God of our salvation, for the glory of Thy name; and deliver us, and purge away our sins, for Thy name's sake" (Psalms, Lxxix. 8, 9).

THE "TURKISH" ORTHODOX CHURCH

THROUGH my connections with the non-Christian East, I have received from time to time news about the revolt of the so-called "Turkish Orthodox Church" from the Patriarchate of Constantinople. Most of my information comes from Moslem sources, but I have received one long letter from Papa Eftim—styled Archbishop of Keskin—who is the ecclesiastical head of the new movement, and I am expecting another.

A Moslem document lies before me, which describes the movement as a movement among the Karamanlis. It is said that these are spread over a large part of Asia Minor, and that they—or a similar people—are to be found in Thrace and Constantinople also. According to Moslem informers they are the descendants of heathen Turks who served in the Byzantine armies and were baptized—and provided with a Turkish Bible and Liturgy—by the Greek Church. It is thought that they number about half a million. They have broken away from the Patriarch because the Patriarchate is *Greek*, and they propose to establish a new Patriarchate at Cæsarea.

The letter I received from Papa Eftim I communicated, at his request, to the Archbishop of Canterbury. It seems to me to leave important things doubtful. I transcribe a translation of two paragraphs:

"1. There exist in Asia Minor 200 Turkish Orthodox Churches (parish churches are not included in this number). The priests who perform their spiritual duties number 500. The bishops, who fled—succumbing to the aims of the Greeks and the Phanar Patriarchate—were not members of the Turkish Orthodox Church. Four priests, endowed with the power of canonically ordaining the bishops, are

performing the Episcopal duties. These bishops having been canonically ordained, the Patriarchate in Constantinople does not enjoy any spiritual influence over them. Henceforth, bishops, to be elected from among the priests, will be ordained by the Turkish Orthodox Church."

"4. The new Church will fall back upon the teachings of the Bible, and the bad precedents that have nothing to do with Christianity will be cancelled."

I have sent a second letter to Paper Eftim, but to that letter I have not received a reply. A Kemalist authority tells me that the Vatican is (or has been) actively in communication with the new "Church." The *Morning Post* reports "that the Kemalist nominee to the Archbishopric of Cæsarea . . . was only installed after being three years in prison," and "that the nominee to the Angora See accepted office only after being several times beaten."

HAKLUYT EGERTON.

AMERICAN LETTER

THE condition of the Orthodox in America is at present very difficult, as recent happenings have brought to light the pressing necessity for some sort of organization more than the loose federation of various Orthodox national units affords. As would be expected, the Russians have suffered very grievously, both from the conditions in the mother-country, which deprive the Russian Orthodox here of the former Government subsidy, and bring many poverty-stricken *émigrés* to this country, and from the inroads of Bolshevism, which is conducting a vigorous and intelligent campaign to win Russians away from the Church. Many Russians were not well grounded in their faith, and fall easy victims to the lures of religious Bolshevism. In one instance known to the writer, a Russian priest said that of the Russian community of approximately 1,000, scarcely a tenth had remained loyal to the Church. The Russian seminary has been labouring under many difficulties, partly financial, and partly due to the lack of cohesion and system in the polity of Orthodoxy in America. Of the different national groups, the Russians are probably the poorest, and the Greeks the richest. The Serbians are making steady and solid progress, and were much heartened by the visit, some months ago, of Bishop Nicolai. Of the minor groups, the problem of organization is exceedingly complicated, due to the ties with the old countries, and the devious policies of various national and racial rivalries.

The Greeks in America (roughly speaking, about half a million in number) have, up until recent times, been perhaps the most flourishing. They are most tenacious of national customs, are perhaps the least assimilable to American social life, and are very prosperous. In every community of any size there is a small church, built by the community, and together with its parochial schools financed and managed by a kind of super-vestry. The power of the laity was practically unlimited until the advent of a Bishop for the Greek Orthodox of America, four years ago. Under the authority of a "Tome" of the year 1908, the oversight of the Greeks in this country was vested in the Holy Synod of Greece by the Patriarchate of Constantinople. On his visit to this country in 1918, the then Metropolitan of Athens, Meletios, left Bishop Alexander Rhodostolou in charge of the Greek-speaking Orthodox. The political situation in Greece, by which Venizelos and his supporters were put out of power, reacted in ecclesiastical affairs to the extrusion from his see of the Metropolitan and the pronouncement of all his actions as null and void. The fundamental basis of this course of procedure was the alleged illegality of the deposition of the former Metropolitan, Theoklytos, now *de facto* Metropolitan of Athens under the régime of Constantine. About a year ago Athens recalled Alexander, who refused to obey the powers which had driven out Meletios and nullified all his

acts, and appealed to the Patriarchate.. Athens straightway sent out Troianos of Sparta to take Alexander's place, but meanwhile the disaffected Greeks had organized, repudiated the *de facto* government of the Church in Greece together with allegiance to the Synod in power, and, with the approval of Meletios, sent in an appeal to Constantinople to be made an autocephalous Church subject directly to the Œcumenical Throne. So there have been two Bishops, Alexander and Troianos, both claiming the obedience of the Greeks in America, each out of communion with the other, and each declaring the sacraments of the other invalid. The results have been most deplorable, for there are now organized two parishes of Greeks where there was one before, with precisely the same religion, but with divergent political affiliations. In places where either group was not strong enough to split off or to force out the opposing group, there are parishes rent in two with factionalism and discord. The Troianos group has the support of the Government representatives of Greece in this country, a certain amount of money and political astuteness, excellent publicity management, and a keen and vigorous newspaper, Ἡ Ἀτλαντις. The strong appeal of this party is that of loyalty to the Government of Greece, and, due to the tenacity with which Greeks hold to their own home-country, this appeal is met with a certain zeal and enthusiasm which makes the Troianos group a formidable adversary. The resources of the Alexander and Meletios followers are not less strong, as they have a better organized and co-ordinated following, a policy which smacks less of Erastianism, an organized church, with a Council of clergy (now soon to meet again), a seminary for the training of priests at Astoria, Long Island, a weekly Church paper, the Ἐκκλησιαστικὸς Κῆρυξ, and the support of quite as worthy, if not a better, secular newspaper, the Ἐθνικὸς Κῆρυξ.

In pursuance of the policy enunciated in his first speech from the Throne, the Patriarch of Constantinople has turned his mind to the affairs of the Orthodox in America. On May 11 *a.c.* he telegraphed Bishop Alexander announcing his elevation to the Archiepiscopate and the creation of the Archdiocese of North and South America. His Holiness had recalled the Tome of 1908, and has now constituted an Exarchate in America, subject to the jurisdiction of Constantinople direct. He has further begun to take order for the establishment of three new bishoprics, in Chicago, San Francisco, and Boston (all three cities are centres of Greek life). There is no way of telling how the impasse between the two parties of Greeks in America is to be adjusted, nor is there any accurate way of obtaining figures as to their numerical following. Roughly speaking, rather more than half the Greek clergy at the time allied themselves with the movement, declaring independence of Athens, but during the time of his presence in America, Troianos has ordained a number of clergy for his group, who minister to those in communion with Athens. It is probably just to say that more than half of the Greeks are with Meletios and Alexander, despite the strenuous efforts of Athens and Troianos.

Meletios' speech from the Throne contained the following words: "I have seen with my own eyes the greater . . . part of the Orthodox Church in diaspora, and have come to understand how the prestige of Orthodoxy may be increased, particularly in . . . the United States, if the more than two millions of Orthodox there can be organized under one single ecclesiastical administration, as the American Orthodox Church. . . . It is a peculiar joy to me to put myself at the service of the Church . . . for the cultivation of the most friendly relations possible with the non-Orthodox Christian Churches of the East and West, for the furthering of the work of Unity. . . . Now, more than ever before, are all the Orthodox Churches inspired with the ardent desire of union with the Anglican Church."

YOUR CORRESPONDENT.

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YOUR CORRESPONDENT.

JERUSALEM LETTER

THE Easter ceremonies in the Church of the Holy Sepulchre attracted the usual number of visitors, and, although there were necessarily no Russian pilgrims, the number of Coptic pilgrims from Egypt was greater than usual. Particularly impressive and interesting were the traditional services of the Washing of the Feet on Maundy Thursday, conducted by the Orthodox and Armenian Patriarchs and the Jacobite Bishop. The Orthodox service is performed in the open, in the courtyard in front of the Holy Sepulchre; and at this service the preaching of a sermon in English by one of the Archimandrites of the Patriarchate from the open-air pulpit in the wall of the Convent of Abraham is already becoming traditional. The Armenian ceremony of the Washing of the Feet, held in the magnificent Cathedral of St. James, is probably the most beautiful of all the Jerusalem Church ceremonies. Not only are the vestments worn on this occasion among the most remarkable vestments of any Christian Church, but the service is rendered yet more touching by the singing of traditional Armenian Church melodies by a choir of Armenian girls sitting on the floor in the middle of the nave of the Cathedral. On this occasion an Armenian Patriarch of Jerusalem presided over the ceremony for the first time for eleven years; and at its conclusion the Anglican Bishop mounted the altar platform and read the Gospel in English, and pronounced the Benediction.

On the evening of Maundy Thursday an English service was held in the open air below the Russian Church of Gethsemane.

The Good Friday services in the Holy Sepulchre were above all remarkable for the ceremonies and processions of the Jacobites and Copts, the Coptic Metropolitan of Jerusalem having left the Egyptian Monastery where he usually resides to pay one of his infrequent visits to Jerusalem. At the Orthodox service in Golgotha, with its poignant ceremonial, the Archimandrite Kyriakos, who had preached at the Washing of the Feet, again preached in English.

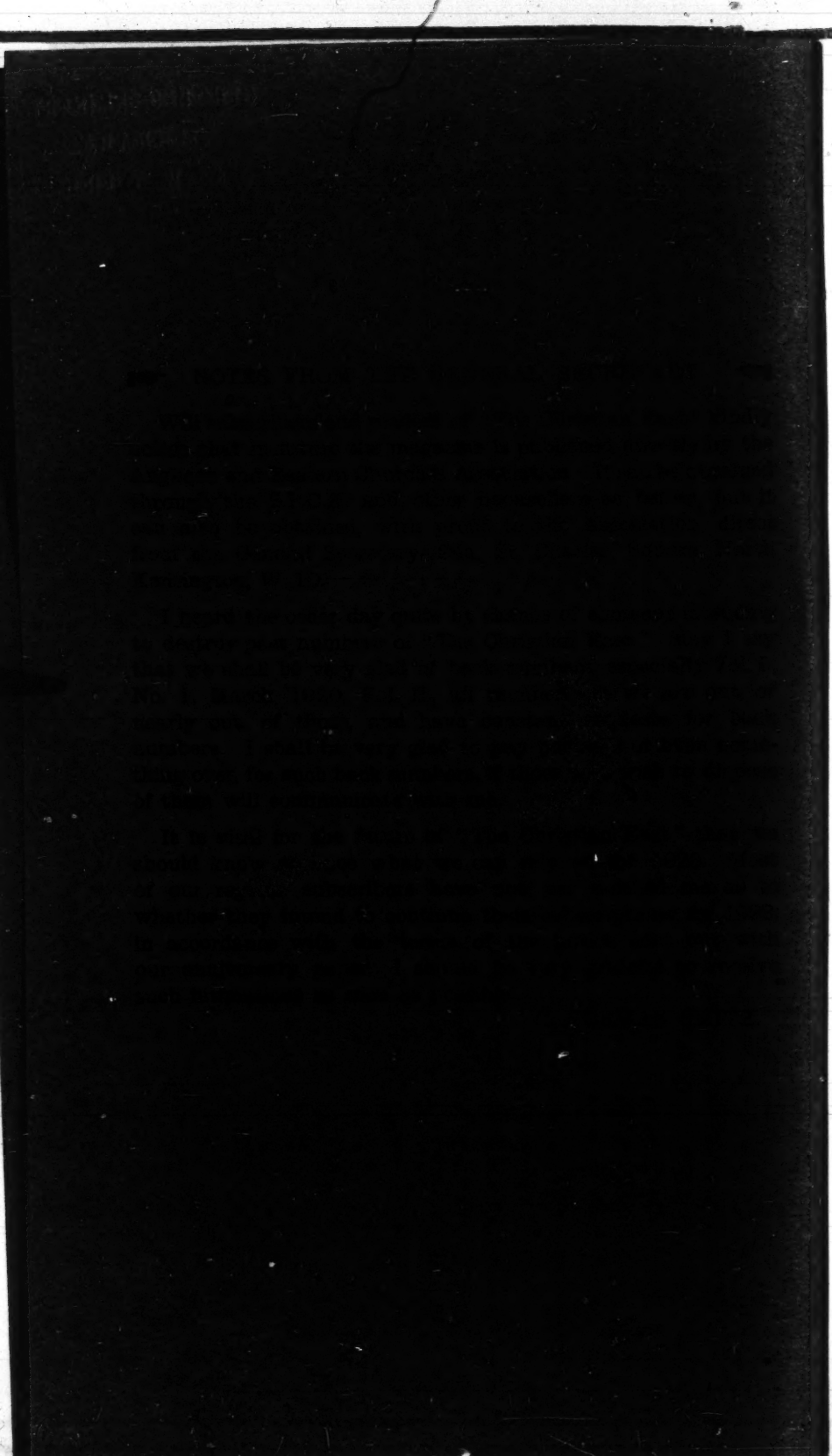
The Holy Fire on the Saturday before Easter, in which only the Orthodox and Armenian Churches participate, again attracted a vast and excited throng to the Rotunda of the Holy Sepulchre; but, thanks to the precautionary measures taken by the Governorate, the concomitants of the service were somewhat more seemly than on previous occasions. The curious Abyssinian procession around the Dome on the roof of St. Helena's Chapel on the night of the Saturday was the climax of an orgy of Eastern ecclesiastical ceremonial.

Among the Orthodox prelates present in Jerusalem during Holy Week were the Archbishop of Rhodes, Apostolos, who, it will be remembered, was expelled from Rhodes by the Italian authorities on account of his refusal to meet the Italian Crown Prince on the occasion of his visit to the Dodecanese, and Bishop Nicolai Velimirovic of Ochrida. Bishop Nicolai has been spending several weeks in the Holy Land, and on the Sunday after Easter preached an impressive English sermon in St. George's Cathedral.

An energetic effort is being made to collect money on behalf of Miss Warburton's British High School for Girls in Jerusalem. This school, which fills most admirably an essential place in the educational system of Palestine, is in urgent need of funds; and it would be a serious misfortune for the country if lack of money were to compel it to be closed.

The series of Lenten lectures in St. George's Cathedral Chapter Library was brought to a close in the first week of May. These lectures dealt with a variety of Jewish, Christian, and Moslem topics, and included lectures on the relations between the Orthodox and Anglican Churches by Canon Danby, and on the liturgy of St. Chrysostom by the Archbishop of the Jordan. These lectures, which attract audiences drawn from all communities, are yet another instance of the manner in which St. George's fulfils its peculiarly valuable function as a neutral meeting-ground for all in Jerusalem.

YOUR CORRESPONDENT.



✠ Μητροπολίτης Θυατείρων Γερμανὸς Ἔξαρχος Δυτικῆς καὶ Κεντρικῆς Εὐρώπης.